TAFSIR MUSHAF E FATIMA VOLUME 2

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF E FATIMA AEHA SALAAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

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[Continuation of the interpretation of Surah Al-Baqarah]

[Surah Al-Baqarah (2): Verses 102-103]

And they followed what the devils had recited during the reign of Solomon. And Solomon did not disbelieve, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they caused separation between a man and his wife, but they did not harm anyone thereby. Except by permission of Allah. And they learn that which harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And evil is that for which they have sold themselves, if they only knew. (102) And if they had believed and feared Allah, the reward from Allah would have been better, if they only knew. (103)

(Translation)

And they followed the words that the devils and the demons recited in the kingdom of Solomon (AS). Solomon (AS) never disbelieved in God, but the devils all disbelieved. They taught people magic and also taught them what was revealed to them by the angels (Harut) and (Marut) in Babylon. Harut and Marut did not teach anyone anything except that they said to him: "Our work is a trial and a test, lest you disbelieve." And people learned from them something of (magic) that causes division between husband and wife, and they did not harm anyone except what God wills.

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And what they taught people harmed them and did not benefit them. They certainly knew that whoever did that would never have a share in the Hereafter. And if they

only knew, they would realize that they had bought the most evil things at the cost of their souls.
And if they had believed and been righteous, there would have been a share for them from God, and that would have been better if they had. To know.

Explanation of verses

Hint

And they followed what the devils recited to the kingdom of Solomon. There is a debate among the scholars of interpretation about the blessedness of the verse in several aspects:
1- Whether the reference of the pronoun "they followed" is the Jews of the time of Solomon or the Jews of the time of the last Prophet (peace be upon him and his family) or whether it refers to all the Jews who, in addition to the unseemly attributes that some of them mention in the Quranic verses, follow magic and sorcerers. 2- Whether what is meant by devils is human individuals who follow devils in performing magic and whom the devils would insinuate magic to, or individuals of the jinn. Most commentators say that what is meant is individuals of the jinn who learn magic from devils and devils would steal words from angels and attach lies to them and insinuate magic. And during the time of Prophet Solomon (peace be upon him) and after him, it was also related to They attributed magic to Solomon (AS), and some say that the devils compiled the science of magic and wrote it in books for people to learn, and magic spread during the time of Prophet Solomon (AS) until people thought that the jinn knew the unseen, and God rejected their words in the Quran. They also attributed magic to Solomon (AS) and spread it among the people that Solomon (AS) was not a prophet, but a magician who subdued the jinn, humans, the wind, and animals with his magic.
And those who say that the meaning of human devils is based on a narration narrated in Tafsir Qummi and Ayashi from Imam Muhammad Baqir (peace be upon him) that when Solomon (peace be upon him) said goodbye to life, the cursed Iblis compiled

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the sciences of magic and closed it in a scroll of 4 pages and wrote on the back that it is the reserves and treasures of sciences that Asif bin Barkhiya compiled in the kingdom of Solomon (peace be upon him) and whoever wants so and so should do so and so and buried it under the throne of Solomon (peace be upon him) and published it after him. That is why the disbelievers said that Solomon (peace be upon him) was not a prophet but a sorcerer. And God revealed the verse to reject their acceptance: And follow what the devils recite in the kingdom of Solomon. And some say that Prophet Solomon (AS) himself had written down many of the sciences that God had bestowed upon him, including the science of magic, and he hid them under his bed so that they would not be lost. After his death, they fell into the hands of the hypocrites, who attributed sorcery and magic to him. However, Solomon was a prophet and an infallible one, and he was not a magician, but rather a scholar of the science of magic.
And Solomon disbelieved, but the devils disbelieved. The holy place of Solomon, the Prophet (peace be upon him), was pure and holy, and above that which could be disbelieved by the practice of magic and sorcery. But the devils who taught people magic disbelieved. Perhaps the meaning of disbelief here is the same as its literal meaning, which is to cover up the truth and pretend to be the opposite of it, and the practice of magic is what shows the opposite of reality. And other than these, there are many cases in which the verse has been discussed by commentators and for the sake of brevity, we have refrained from detailing it. And it is one of the wonders of the secrets and mysteries of the Quran that a verse contains scientific points and details that human thinkers, due to its mysteries, do not understand.

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The meaning of magic in the dictionary and in custom

Magic in the dictionary is something whose cause is hidden and unknown, and magic is said to be done by opening food because it is hidden in the stomach and its action is not visible.

And in the Islamic tradition, such an action whose cause is hidden and is done through deception and deception, and which presents in the imagination of a person what is contrary to reality, is condemned, as it is stated in the explanation of the doctrine of magic: "He imagines to him from their magic that it is seeking." Surah Taha, verse 69

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Explaining the types of magic

69. Magic has many types and countless branches, some of which the commentators have explained in the following verse, and here we will briefly mention some of its types. There is no doubt that the practice of magic is real in the world in many ways and its occurrence cannot be denied. However, some of its types are related to natural sciences, the cause of which is not obvious to non-experts, such as someone entering fire and not getting burned because he has rubbed parts of his body that are not harmed by the heat of the fire, or someone writing a line that no one except himself and his partner can read. The second type of magic is done through frequent practice and becoming addicted to it, such as becoming addicted to eating poisons or pulling heavy loads or other strange acts that are achieved through practice and habit and seem difficult or impossible for non-experts, and that a type of magic apparently has not been prohibited by the Sharia, but perhaps is not considered a type of magic because its cause is known. The third type of magic is magic that is performed by rapid movements, and due to the speed of action, it seems to be outside of natural causes. However, anyone who obeys its natural causes will understand that the cause is two things: one is the speed of action, which is caused by the rapid movement of the magician, and the other is a mistake in the senses, especially in the sense of sight, in which mistakes are very common. The magician shows something to those present and immediately transforms it into another form, while the sense of sight is busy with the first. He shows the

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opposite form in the second form, and also says harsh words during the action to attract the senses of those present and perform his action. In short, it is a type of magic that takes possession of the imagination, which presents the opposite of reality in the minds of those present and in their imaginations, and it is done by the speed of action and the confusion of the visible, observable, and audible. It is not real in any way, and is considered one of the lowest types of magic, which is nothing other than deception, deception, and showing the opposite of reality. Its acquisition

does
not bring virtue or perfection to a person, and it is from Types of magic are considered reprehensible.

The fourth type of magic is that which is done through the power of the soul and the power of determination and will, and it is called knowledge (limiya), and it is the qualitative knowledge of the relationship between the individual human souls and the higher souls and the powerful spirits, and the connection of the powers contained therein, and its action is the possession of some individual souls, such as souls who are entrusted with the events of the material and natural world, and the possession of jinn and human souls is one of its branches, and also magnetic sleep, the presence of spirits, prophecy, and gaining knowledge of the unseen, and other such things. And some of the operations are clearly and visibly seen as a type of magic that cannot be denied in general, as they say, what strange and strange acts the ascetics in India show. In short, it cannot be denied in general that such operations, which appear to be outside of normal and natural causes, have not occurred in the world, and in general, the claim of any claimant cannot be accepted.

And as some commentators have said, the origin of such operations is two things: one is the strength of will and firm determination, and the other is faith. When a person becomes certain of a matter and decides to carry it out with the certainty of victory over it, and engages in acts of austerity, supplication, and breaking away from familiar things, and paying full attention to what he intends, something extraordinary may emerge from him.

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And extraordinary whenever it arises through the strength of will, definite certainty, and firm determination to act, sometimes it is done through external operations, such as those actions that are resorted to for friendship between two people or enmity between them. Some things such as invocations, incense, talismans, or other things that have a bearing on achieving it, or when the spirit is present, such as a mirror or water, or others, are used, or it is realized without external means. And that is when the recognition and certainty of achieving the goal, as well as the determination and will to act, become so strong in a person that the strength of imagination and decision to act gains power to achieve what the effort is directed at.

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Yes, the occurrence of such a thing and more is not strange to a person, because the creation of a person is such that whatever he encounters and confronts him, his form and truth appear in the mirror of his essence, and he also directs his effort to every possible matter, and whatever is necessary to accomplish it, even if it seems very unlikely and difficult, he does it with definite certainty and self-confidence, being capable of achieving it. It is sought because, according to research, the human soul is from the world of abstract things, and the supernatural world has been created, and the world of abstract things is above the natural world and the environment. It is because, by desires and abandoning familiar things and sensual and natural desires, it turns to its own world (the world of abstract things) and seeks help from there and obtains information about some events.
And also, assuming that we did not take the human soul from the world of abstract things and considered it a force that is transmitted through the body, which is composed of mixtures and elements, the difference in strength and weakness of the soul in humans cannot be denied. What is the obstacle to saying that some souls, even though they originated from the physical world, either in the essence of creation or in action, strength of decision and determination, endurance of austerities, and abandonment of familiar things, acquire such strength and power that they can do extraordinary things, that is, take action that is beyond the power of the general public?

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And this is undeniable. The superiority of man over animals, and even over animals, is that no matter how much man progresses and becomes perfect, there is no limit and it can be increased. However, animals and animals are not like this. Their perfections are limited to a certain limit that cannot be exceeded. Nothing from us except for a known place. Surah As-Saffat, verse 164, refers to this.
And also the possessions of the power of fear in the realm of the human body are clear and undeniable, such as whenever he moves on flat ground, if he walks in a straight line, he does not experience any tremors or falls and does not fall, but if he walks on a high wall, even if it is one meter wide, he will fall and be thrown.
And also, a person may become ill by the illusion that he is sick and become healthy by the illusion of being healthy, as this is one of the methods of treatment, and self-suggestion is also based on this.

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For example, if he is suffering from a disease, he may tell himself that he is feeling well and imagine that he is healthy.
And also, a person who reflects well understands in his actions and deeds that the agent in his natural limbs and movements is the same self-images that move the muscles, because by imagining a beautiful act, a person becomes inclined to act, and when the desire gains strength, decision and will arise, and the action is carried out externally.
In short, when we have understood the possessions of the powers of imagination and fear in the body, what is the obstacle to saying that just as the carnal imagination and the power of fear have influence in one's own body, when it gains strength through means and equipment such as mathematics, abandoning carnal desires, reducing food, isolation, and other such actions, it is possible for it to influence the body of another and take possession of his imagination, and make the unreal appear real in his eyes, or it may gain strength and power to seize by means some souls, some of them human or jinn, and bring them under its control, and command and forbid them, and they also accept it because they have come under its rule.
And their main means of gaining the power to achieve the kind of actions, as

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mentioned, are two things: one is faith and certainty, which influence the actions they resort to for their purpose, and even if in reality such actions do not result in such effects, what is effective is belief and certainty through effect, not its reality. As it can be said, all actions are like this. Every action that is combined with faith and certainty is effective, and without it, no effect will result from it. This is because the Holy Lawgiver has made the condition for the acceptance of actions firm faith and certainty, that a religious action is not accepted without faith.
And another condition for their power and ability to achieve their purpose is the strength of will and determination to act, so that no matter how difficult the action seems, there is no doubt or laziness in the determination and will to act, and one strives with firm determination to do it.

Protest

How can one trust the work of a magician and accept it as a real matter when,

according
to the evidence of reason and the testimony of the divine books, all types of magic are false, and in this blessed verse, magic is attributed to devils and devils are identified with this act of disbelief, and in another place, the magician is condemned by the Almighty saying, "They bewitch the eyes of people and terrify them" (1) Surah Al-A'raf, verse 113. Also, the magician is considered a liar because the same corrupting element of lying, which is (insulting ignorance) and showing the opposite of the truth, is evident in their actions, and one cannot trust lies and false actions.
And also, if the magician's action is real and true, there will be no difference between magic and miracle. Then the miracle of the prophets' prophethood will not be proven, and the only way to excuse the denial of their prophethood will be to say that the matter seemed strange to us and we thought that the miracle and extraordinary thing that appeared and manifested from the prophets was like the magic of magicians and the deception of sorcerers.

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Answer

There are several ways to differentiate between magic and miracles: 1- If the magician's action becomes a reality, it is done after arduous austerities and very difficult operations that are typically difficult for the general public to bear, or even seem impossible. The miracles of the prophets are the result of divine grace, as their creation was created from the world of light and from the highest station, and in expressing miracles they only seek help from the divine world. Although the prophets also practiced austerities before and after their prophethood, as they are narrated, the austerities of those great men were in worship and service to God, not for selfish reasons or worldly material gains. Rather, their efforts were in the service of God and self-sacrifice. It was then that they became the manifestation and representative of the divine attributes and they attributed their miracles to the truth, not to themselves. 2- The action of a magician is very different from the type of action of the prophets. Often the action of a magician is to seize power

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(1) They bewitched the eyes of the people and frightened them.

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The imagination and power of fear is that through the senses, or otherwise, what the effort is directed at is embodied in the imagination of those present, not that he can actually seize the materials of beings and truly change their form or make the non-existent into being or the non-existent into annihilation. Only God is the giver of existence. The prophets' ability to seize materials and change the form of things is done by divine power and divine will. Ultimately, God causes extraordinary things to happen through them to prove their mission. If, for example, there is rarely a magician who can seize a little bit of matter, if it is in his own body, it is through the strength of his soul and the dominance of his willpower. Through austerities and abandoning natural desires, the soul may become dominant over nature and seize its own body, such as walking on water and jumping in the air without external means. If the possession is in a body other than a human or an animal, perhaps it is also through

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possession of his imagination, which is created by the power of will that is created as a result of his asceticism. First, he takes possession of that person's imagination and instills in his fear what he wants. Then, through illusion, he gains control over his body and takes him under his control and manifests an extraordinary thing.
3- Magic is often performed with external means and is dependent on actions that are known to its people. However, a miracle does not need external means. It is performed by the will of the prophet, who is the manifestation and representative of the divine will and power.
4- Since magic is created by the psychic power of the magician, it is limited to a specific time and is bound to a specific action. However, the miracles of the prophets, since they are created by divine power and divine grace, are not limited to a specific extent and are bound to a specific time. This is because the prophets control the materials of the world and do divine work for the sake of God Almighty.
5- It is not possible for magic to confront a miracle and to present itself before it, as the miracle will soon render magic extinct and annihilated, because magic is like darkness and is produced by the manipulation of the soul, while a miracle is like light and is produced from the lofty position of reason. When

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The light has come and dispels the darkness. And say, "The truth has come and falsehood has vanished." Indeed, falsehood has vanished. "1" Surah Bani Israel, verse 83. That is, when the magicians of Pharaoh displayed their magic, Moses (peace be upon him) threw his staff, and it became a dragon by the command of God Almighty and swallowed what the magicians had displayed as a lie, as is indicated by the Almighty's saying, "So Moses threw his staff, and behold, it stopped what they were doing." Surah Shu'ara, verse 44.
6- If a magician does something that is mistaken for a miracle of the prophets and claims to be a prophet through that act, it is necessary for God to disgrace him as a favor until his lie becomes apparent, otherwise the proof against the people is not complete.

A brief overview of the types of magic

Some scholars say that it is very difficult to give a general statement on the classification of magic and its recording, but what is known and common among their followers is that:

1- The science of "alchemy" is a science that discusses the quality of the blending of willful powers with specific material powers to control natural affairs and the science of controlling the imagination, which is called magic of the eyes, and is considered the most correct of all types of magic.

2- "alchemy" is a practice that discusses the quality of willful influence and how it is connected to a higher power, such as spirits who rely on the stars and events to subjugate them or find a connection with them, and seeking help from the jinn and their control, and such a science is called the art of possession.

"Himiya" is a science that discusses the quality of the combination of the forces of the universe

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(1) Say, "Truth has come and falsehood has become insignificant." Indeed, falsehood is insignificant.

(2) After Moses (peace be upon him) threw his staff, at that time the staff swallowed what they presented as falsehood.

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Alavi with the lower elements and the wonders that arise from them, and that is the science of talismans, because the Alavi beings and heavenly conditions have connections with material events. Just as natural things are obtained from material elements and from their combination and blending, similarly, whenever they combine heavenly forms in a way that is suitable for an event, such as the death of so-and-so and the survival of so-and-so, a material form that is suitable for it results, meaning the purpose is achieved, which is the meaning of talisman.

4- "Dimiyya" is a science that discusses how to employ material forces in such a way that extraordinary effects appear in the senses, and that a type of magic is called magic,

and that the four techniques of magic, with the fifth technique, which is the transformation of metal with another metal, are called the science of "alchemy." Among the sciences that have been associated with these five sciences is the science of numbers and endowments, which discusses the connections between numbers and letters to achieve the desired, where letters are drawn in a special way in tables of triangles or squares or other forms, and from the calculations they derive certain information, and among the appendages to the science of magic, which has become popular in the past is magnetic sleep and the summoning of spirits, and as mentioned, it arises from the effect of will and possession in the imagination, in which books have been written and published, and the purpose of what has been mentioned was to explain the types of magic and divination.
(Tafsir Al-Mizan) What was revealed to the angels in Babylon, Harut and Marut, the commentators have quoted the following:
1- It is a connected water and means that which means that which was revealed, and the suffix is "by what they recited," meaning that the Jews followed Harut and Marut and learned magic from them.
2- It is a suffix to magic in the Almighty's saying, "They teach people magic, and what was revealed," meaning that the devils learned magic from people.

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3- Ibn Abbas and a group of commentators have said that "water" is a negative word, meaning that Solomon did not disbelieve and God did not send magic to those two angels.
And in "Malkin" that is, the readers of Malkin have read Baxar Lam which means two kings and most have read Baxar Lam which means two angels, and they say that "Babylon" is a land in Iraq and it was called Babylon on the occasion of the fact that when Nimrod wanted to ascend to heaven, his throne fell down. The people's tongues became confused because of the awe, meaning rather it fell, which is why it was called Babylon in many uses.
And we do not teach anyone until they say, "We are only a trial." There is no

contradiction that "water" here means negation, meaning that the two angels did not learn anything from the science of magic except that they said, "Our magic is a test for you, and do not disbelieve in magic."
A group of commentators say on the authority of Ibn Abbas that during the time of the Prophet Idris (AS), when the angels saw the actions of the children of Adam and observed their sins and wrongdoings, they said, "O Allah, You have placed them on earth so that they may sin so much." The Prophet (PBUH) was addressed. "If you were in their place and the lust and anger that was in them were in you, you too would have disobeyed." They said, "O Allah, You are glorified, we will never disobey Your command." Allah said to the angels, "Choose two angels from among yourselves so that I may send them to earth to see what they do." They chose Harut and Marut. Allah placed the lust and anger of the children of Adam in them and forbade them from several actions: polytheism, disbelief, drinking alcohol, adultery, and killing without cause. They descended and ruled among the people during the day and ascended to heaven at night under a great name that they knew. Not a month had passed when a very beautiful woman named Venus came from Paris and came to them for a task. When they saw that woman, they were fascinated by her beauty and charm. They did not accept what they asked him to do. He returned the next day. After they asked him again, he said, "I will not accept unless you do one of the following

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things: prostrate to an idol, kill someone, or drink alcohol." They thought to themselves that prostration to an idol is not permissible, and killing a soul is also a great sin. Drinking alcohol is easier than anything else. They prepared to drink a sip of alcohol. When they drank wine and became drunk, they prostrated to the idol. Then someone came there so that he would not know about their condition. They killed him and were alone with that woman. After they committed what they were forbidden to do, they wanted to go to heaven at night, but they could not, and they forgot the Greatest Name. They realized that it was the result of their sin. They came to Prophet Idris (AS) and said, "O righteous servant, when we were in heaven, we saw

only your worship, which had a status with our Lord. Ask God to accept our repentance." Idris said, "O God, the condition of these people is not hidden from You." The message has reached them. They must be punished. Do they want the punishment of this world or the punishment of the Hereafter? They chose the punishment of this world. There is a difference of opinion among the commentators regarding the nature of their punishment:
1- They are hung by their hair until the Day of Judgment (Abdullah Masoud) 2- They are tied from their waists to their ankles and are in chains. (Qatadah) 3- They are hung by their feet and they are beaten with fiery whips (Uthman bin Saeed) 4- Some others have said that they are hung upside down and their tongues stick out from thirst, while there is no more than four fingers' distance between them and the water. The narrations are different in that they have been reported and some scholars have rejected the narrations, considering that the narrations contradict the infallibility of the angels.
And some mystics say that there are hidden secrets and mysteries here. What is meant by the two powers (theoretical intellect and practical intellect) and what is meant by the Venus of the speaking soul is that it is in the essence of pure existence and is situated between rational inspiration (theoretical intellect and practical intellect) and between natural and satanic temptation. Sometimes reason prevails and pulls the speaking soul up, and sometimes nature prevails and confines the intellect in the bonds of nature. So what is meant by those two powers is the intellect of the second order, "theoretical and practical," which has fallen from the heaven of height and elevation into the world of nature and its path to the
higher world is closed. And what is meant by the Venus of the speaking soul is that it binds the intellect with satanic temptation and natural desires. And they learn from them that which would harm them and would not benefit them.

Protest

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On the one hand, God sends two angels to earth to teach people the science of magic, and on the other hand, He forbids magic and attributes it to the devils, because the devils became disbelievers by teaching them magic, and He introduces learning magic as a trial and test. If magic had not come to earth through those two angels, people would not have learned magic, so that sometimes magic is mistaken for the miracles of the prophets and it becomes difficult to distinguish between them. They also say that angels are infallible, and the jurists consider teaching and learning magic to be forbidden, so how can they be united?

Answer

Yes, the jurists consider teaching and learning magic to be forbidden and also consider the infallibility of the angels to be certain. In order to resolve the doubts about the verse being a statement from the commentators:
1- Some have interpreted the verse to mean that "we" in "what was revealed" is a negative word, not a connected word, which in short, God denies teaching magic through those two angels, Harut and Marut. Accordingly, the interpretation of the meaning of the verse is as follows: "Solomon did not disbelieve, and God did not reveal magic through those two angels, but He strictly forbade teaching magic, as He said, "And we do not teach anyone the knowledge of magic." That is, those two angels never taught anyone the knowledge of magic, but they informed people that magic is a trial and a test, and do not disbelieve by practicing magic, as if it were said, "I did not order anyone to do such and such an act unless I told them, 'If you do so, it will be so.' Rather, the devils taught people magic."

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2- Trying and learning the science of magic has two types of concepts. If learning it is for practicing magic, it is forbidden. However, if it is for knowing what magic is and distinguishing between magic and miracles, and also for knowing the way to invalidate magic, there is no obstacle. Since the first meaning is contrary to the apparent meaning, and as much as possible, the word should be interpreted as the apparent meaning, and

the apparent meaning of the verse conveys the second meaning, it is better to interpret the verse as the second meaning. Rather, it can be said that learning it for this purpose may be included in all the sciences that have been defined and praised, because no one who is not knowledgeable in the science of magic can distinguish between miracles and magic and know what magic is and what the miracles of the prophets who descended from our supernatural world are. The first group that believed in Moses (peace be upon him) were the magicians of Pharaoh, because they found scientific knowledge that the work of Moses (peace be upon him) descended from another source and was the work of God. Although their belief was in fact a declaration of the invalidity of their own actions, they exposed their own lies and disgraced themselves. However, since the truth was revealed to them, They could not refrain from expressing themselves.

And also, as it is known that the honor of creation is established between two positive and negative points, good and evil, in that the world revolves around each other like two points of a compass. Wherever goodness and virtue are found, evil and corruption appear in front of it. In front of sweetness, bitterness, and in front of ease, difficulty, and in front of comfort, hardship, and in front of benefit, harm, and in front of joy, unhappiness, and in front of health, and in front of youth and strength, old age and decline. And as the scientists have said, "The knowledge of things is by their opposites," everything is known by its opposite. If there were no bitterness of opium, the sweetness of sugar would never appear. This is what they say: in front of every Moses, there is a Pharaoh. If there were no magic of sorcerers, where would the truthfulness of the miracles of the prophets be known?

Yes, divine wisdom has demanded that there be a lot of contradiction in the world. Rather, the foundation of the beings of the natural world is based on the amount of contradiction. If there were no day in the world, how would night have appeared? If the means of sensual pleasure and natural pleasures were not available in the world, how

would

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one become strong in abandoning sensual desires and obeying the command of one's master and find success in acquiring sensual perfections, and benefiting from formal and spiritual perfections?

And since it is necessary for God, out of His grace and mercy, to teach man the path of good and evil, and also to show him the path of happiness and misery, knowing, understanding, and free to choose whichever path he wants to take, as is clear from the verse, after teaching the knowledge of magic to the people, the two angels said, "We are a test and an examination." This means that we have brought the knowledge of magic for your test and examination, so that you may know and distinguish between magic and miracles, and follow the prophets and do not be deceived by the tricks of the devils, jinn and humans. "

They separate therewith between a woman and her husband," after He said, "The devils tried magic with people," it has been stated that magic is an effect of magic, and one of the effects of magic is that it causes separation between a man and his wife.

Protest

How is it possible that someone or something other than God can be effective in the world unless we accept the dualism that holds that there are two principles, one is the doer of good and is called Yazdan, and the other is the doer of evil and is called Ahriman.

So if demons have such effects, it is an illusion that Satan, who is called "Ahriman", is the doer of evil, so with this validity, two principles are imagined for the world.

Let's answer.

To dispel such illusions, He said, "And they are not harmed by anyone except by the permission of Allah." It should not be thought that anyone other than Allah can harm or benefit anyone. Whatever happens in the world happens by His will and permission.

Protest

TAFSIR MUSHAF E FATIMA AEHA SALAM VOL 1 BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

There is no doubt that corruption between husband and wife, which Mubarak mentioned in the verse and listed as one of the effects of magic

on page 18,
is considered one of the types of evil and corruption. How can the Origin of the Universe and the Necessary Being, which is pure good, give permission to do evil? And giving permission is of course His will, and wanting and willing are His actions? If He had not consented to the practice of magic and had not given permission to do it, such corruption would never have occurred in the universe. Therefore, the evil one returns to the origin of good, "although nothing comes from pure good except goodness."

Let's answer.

If scientists have said that evil or a matter is pure non-existence, that is, wherever evil and corruption arise, its return is nothingness and nothingness. Or if we take an existential matter and say that it has a body opposite to goodness, which is an existential matter, and if it were a purely non-existence matter, it would not be possible for it to remain stable in the face of existence, we would say that evil exists incidentally, that is, evil arises from the imperfection of existence. An imperfect being becomes the source of evil and corruption due to its imperfection of existence. After the statement, it becomes clear that whatever evil and corruption occurs in the world does not require an existential origin because it is evil or a matter of non-existence, and the very non-existence of its cause of existence is sufficient for its non-existence. If we take an existential matter, its origin and return are due to the imperfection of existence, which is also a matter of non-existence. In the same example, if there is a separation between a husband and wife and it is considered to be one of the effects of magic, it is the same lack of affection and agreement between them. When affection and agreement are removed, separation and discord inevitably arise between them.
In more clear terms, we say that the realization and existence of everything in the world is dependent on two things:

TAFSIR MUSHAF E FATIMA AEHR SALAAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

one is the existence of a necessary thing, and the other is the absence of an obstacle, and all the existential requirements are realized by the beginning of the universe. Ultimately, according to the wisdom of Allah, He has given the ability to Satan and all the corrupters of the world to prevent good. Of course, when they prevent good, evil, which is the absence of good, is realized. "And one of the meanings of permission, which He said, except by the permission of Allah, is the ability to allow the devils to prevent good, as in that verse, a story about Satan saying, "We will mislead them all." And it is clear that misleading and leading astray

is the same as preventing guidance, which is a matter of nothingness.
In short, evil and corruption, since they are non-existent and arise from the obstruction of good, do not require an existential principle. Unless you say that other than God Almighty, who is the origin of good and pure goodness, nothing can become the origin of evil. Therefore, evil requires another principle, namely, preventing the penetration of good, which is sufficient for the realization of evil and corruption.

And they have certainly known that whoever buys it will have nothing in the Hereafter from creation. They have certainly known and understood that anyone who does such a thing and spends his precious life learning the science of magic in order to cause corruption and deceive people by showing them what is not true, knows with his own intellect that their behavior and actions are false and falsehood has no value in the Hereafter. This is because such people will not benefit from the blessings of the Hereafter.

And woe to them for what they have bought with it, if they only knew. And if they knew the corruption of magic and its corruption, they would realize that they have made a bad deal with themselves, that they sold the truth of their humanity for a small price and a few days of insignificant worldly pleasure. And although the magicians knew the corruption of magic and that in their actions they have no share in the Hereafter, it seems that they do not know how they sold the capital of their life for a

TAFSIR MUSHAF E FATIMA ALHA SALAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

small worldly pleasure and are not mindful of the ugliness of their actions. That is, although they know the ugliness and ugliness of their actions, they do not reason and consider what evil deed they are doing, and the return of it is because they do not know the knowledge or they know it and do not pay attention to it. And if they had believed and feared Allah, their reward from Allah would have been better, if they only knew. If people had changed their following of the devils and had replaced magic with faith and piety, what they had received from Allah Almighty before faith and piety would have been their reward.

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It would be better for them if they knew what the harms of magic are and what the benefits and virtues of faith and piety are.
And since piety is compared with faith, it is clear that practicing magic is disbelief in terms of action, not in terms of belief. As in the verse: "And the devils disbelieved," it seems that the meaning of disbelief is in terms of action, because the meaning of disbelief is to cover up, and the magician covers up the truth and shows the opposite of the truth, so in this sense he is a disbeliever.

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[Surah Al-Baqarah (2): Verses 104 to 107]

Hint

O you who have believed, do not say, “Ra’ina,” but say, “Unzurna,” and listen. And for the disbelievers is a painful punishment. (104) Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God singles out for His mercy whom He wills, and God is the possessor of great bounty. (105) We do not abrogate a verse or cause it to be forgotten except that We bring forth one better than it or similar to it. Do you not know? Indeed, Allah is over all things competent. (106) Do you not know that to

TAFSIR MUSHAF [illegible]HA SALAAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

Allah belongs the dominion of the heavens and the earth, and that you have not besides Allah any protector or helper? (107)

Translation:

O you who have believed, do not say, "We are the Messenger of Allah," but rather say, "We are the guardians of our affairs," and listen to the word of Allah. And know that a painful punishment is prepared for the disbelievers. Neither the disbelievers of the People of the Scripture nor the polytheists love that any good should be sent down to you, O Muslims. But Allah bestows His bounty and mercy upon whom He wills. And Allah is the Owner of great bounty. Whatever of the verses of the Quran We abrogate or abandon its ruling, We bring one better than it or the like of it. Do you not know that Allah is capable of all things? Do you not know that the kingdom of the heavens and the earth is His, and that you will have no protector or helper besides Allah?

Explanation of verses

Hint

Or O you who believe, as the commentators have counted, in eighty-five places in the Holy Quran, the believers are addressed with the words "Or O you who believe." Such an address shows the honor and dignity of being a nation, because none of the nations of the previous prophets were addressed with this word. Rather, in some places in the Quran, their people are introduced with the words "the people of Noah," "the people of Hud," and in other places, their companions are praised with the words "the companions of Madyan," "the companions of Ar-Ras." Some commentators have said that the address "O O you who believe" is specific to the believers of the era.

TAFSIR MUSHAF E FATIMA AFEHA SALA BY AYATOLLAH DR SYED AMMAR NAQVI

The Holy Prophet, may God's prayers and peace be upon him and his family, is from the Muhajirin and Ansar. Considering that oral addresses in any place in the Quran are

specific to those present at the time, and that those who are absent and those who follow are equal to those present in the rulings, there is no contradiction, although oral addresses are specific to those present at the time. It can be said that although in conventional addresses, it is not reasonable to annihilate the address, but here, since the address is from God Almighty and the past, future, present and unseen are all equal and encompassed by His knowledge of presence, Glory be to Him, then in this respect it is possible to say that when the address of honor is issued from the source of oneness or O you who have believed, the meaning is all believers from the beginning of Islam until the Day of Judgment, and all are included in the address. Sadr al-Mutal'ain says in Asfar that the addresses of the Quran such as O you who have believed or O man are specific to the lovers and the believers, friends and relatives, not the heedless and those who are far from His mercy, because such people have no share in understanding the symbols and secrets of the Quran except the words and phrases that they hear, and if they were worthy, Allah would have made them hear to understand the symbols of the Quran, and if Allah had known them. It would be better for me to listen to them, and if I had listened to them, they would have turned away while they were turning away. "1" Surah Anfal, verse 23, end. Ibn Abbas narrated from the Holy Prophet (peace and blessings of Allah be upon him and his family) that "Allah did not reveal a verse in which it says, "O you who believe," except that Ali (peace be upon him) is their leader and leader." It is from Abdullah Abbas that wherever in the Quran, "O you who believe," it was revealed in Mecca, and wherever it says, "O you who believe," it was revealed in Medina.
Do not say, "We are your guardians." The commentators say that the reason for the revelation of the verse is that the Muslims came to the Holy Prophet (peace and blessings of Allaah be upon him and his family) and said, "We are your guardians." Give us time to understand your words. And the word "Ra'ana" means
"If Allah had known that there was any good in them, He would have made them hear." If He had made them hear, they would have turned away, meaning "they would have turned away from other than the truth."

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"Ra'ana" was a curse word for the Jews, as it is stated elsewhere, "And we will protect you with our tongues and strike you in the religion" (1) Surah An-Nisa, verse 48. When the Jews heard the word, they considered it a spoil of fortune, saying, "We used to curse Muhammad, but now we have found an excuse to curse him openly." They would come and say, "Ra'ana or Muhammad," laughing and mocking. The Holy Prophet (peace and blessings of Allah be upon him and his family) was unaware of it. Sa'd Mu'adh was familiar with this word and understood their meaning. He said, "By Allah, Who sent Muhammad with the truth, if you say the word again, I will answer you with the sword." The Jews said, "Why do the Companions and Muslims say this?" Sa'd Mu'adh said, "They seek goodness and goodness, and you curse." It was then that God sent down the verse that since the Jews use the word "Ra'ana" to insult and curse us, you believers should not say the word "Ra'ana" but rather say "Anzarna" (look at us). Some commentators have said that "Anzarna" means "wait for us" (wait for us).

And regarding the prohibition of saying the word "ra'ana" and the command to say "anzarna", other possibilities have also been given, such as saying that the Arabs often used the word in a mocking and vulgar manner, so God forbade the believers from saying such a word in front of the Holy Prophet (peace and blessings of Allaah be upon him and his family), or the Jews meant by the word "ra'ana" that you are the shepherd and shepherd of our flock, or that "ra'ana" was a word that was considered superior, meaning that they forbade the believers from saying such a word in addressing the Prophet (peace and blessings of Allaah be upon him and his family), as it is stated elsewhere: "Do not make the supplication of the Messenger among you like the supplication of one another" (Surah An-Nur, verse 63).

"And listen and obey," and your listening is like listening. It is not the Jews who said, "We have heard and disobeyed."

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(1) The Jews say to the Holy Prophet (PBUH) that they should give us respite and

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they move their tongues with this in order to ridicule the religion.

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Those who disbelieve from among the People of the Book do not love you, nor the polytheists. Literally, it means friendship and love that is mixed with the desire to reach the beloved. In the context of the revelation of the verse, they say that some Jews expressed friendship, goodwill and companionship with the believers, and in order for the believers not to be deceived by the disbelievers, God informs His Messenger that the disbelievers from among the People of the Book are not friends with you. The disbelievers and the polytheists do not like that any good should be sent down to you from your Lord through the Messenger, peace and blessings of Allah be upon him and his family, out of envy and rivalry. Apparently, the infidels meant the People of the Book, the Jews, and the polytheists meant the idolaters. Perhaps the Jews' animosity toward Muslims was due to the fact that, out of their inherent selfishness, envy, and self-love, they considered themselves more deserving of the Holy Prophet (peace and blessings of Allaah be upon him and his family) being sent among them and from their lineage. This was because they harbored jealousy and hatred through envy and wanted to harm the believers in any way possible, because they thought that the position of prophethood and messengership, like other positions of messengership, was dependent on apparent reasons, so that one could gain a position and status through trickery and deceit. And Allah selects for His mercy whom He wills. Allah selects for His mercy whom He wills. Apparently, the meaning of that special mercy that some of His close ones have chosen is the position of prophethood and messengership, and seeking it is not out of arrogance, but out of wisdom and prudence, as He says: "Allah knows best where He places His message." (1) Surah An'am, verse 124. The position of prophethood and messengership is a position that only a few pure souls have attained.

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(1) God knows where to place the station of messengership and prophethood.

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And Allah is the possessor of great bounty. Yes, every bounty and kindness that reaches anyone is a discharge from the ocean of infinite divine grace that He generously bestows upon whomever He wills without any worthiness, because He is absolutely generous and stinginess is not the source of generosity. However, of course, kindness requires a suitable place. All the prophets came to teach us what we should find in that situation to accept grace. In a hadith from the Holy Prophet (peace and blessings of Allah be upon him and his family),

1 "Indeed, Allah has in the days of your life breaths, so do not be afraid of them." The discharges of the grace of mercy are constantly flowing from the source of generosity, and the cool breeze of eternal grace blows on the burning hearts of those who love Allah. We must prepare ourselves to accept mercy and become ready for grace.

We abrogate from a verse. Literally, abrogation means to transform, change, and eliminate, as in the Arab saying, "The light of the sun has eliminated the shadow." And abrogation, as the jurists call it, is the end of the duration of a ruling, which after a while removes the ruling and replaces it with a better ruling, meaning that from the very beginning it was temporary for a certain period, not that it was initially a permanent ruling and then a new ruling was created that the ruling was removed. As is the case with the origin of the Shariahs, some were transformed into others, such as the Shariah of Moses (peace be upon him), the Shariah of Jesus (peace be upon him), and the Shariah of Jesus (peace be upon him), the humanity of our Master Muhammad (peace be upon him and his family), which was carried out from the beginning of the legislation for a certain period and a limited time based on the wisdom that was required for it. The same procedure and rule has also been followed with respect to some of the rulings of the Islamic Shariah, and the divine wisdom has demanded that from the beginning a temporary and limited ruling was established for a certain period, and people believe that it is a permanent ruling after the period of the ruling has expired.

TAFSIR MUSHAF E FATIMA ALHA SALAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

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(1) Surely you know that there are breaths from God in the days of your life, be aware of them and expose yourself to those breaths, and "perhaps the meaning of the breaths of the merciful grace "It is"

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And another ruling was established in its place, they said that such and such ruling had been abrogated.

Some commentators say that the Jews mocked the Prophet of Islam, saying that Muhammad (peace be upon him and his family) did not have a firm and firm opinion. He would give a ruling, then regret it, give another order, and change the ruling. This is because the verse was revealed to reject them, and that the matter of changing the Sharia and religion of humanity and another religion is in the hands of God, not Muhammad (peace be upon him and his family). Sometimes, there is an interest in the continuation of the ruling and the continuation of the Sharia, such as the continuation of the Sharia of Islam, which must remain until the Day of Judgment. Sometimes, interest demands that a ruling from the Sharia rules be abrogated because it is not in the interest of its continuation. It is necessary for it to remain for a while and then be replaced by another ruling. For example, when a verse is another verse, it is: " And when We change a verse, it is a verse, and Allah is most knowing of what is revealed." (Surah An-Nahl, verse 103) Some of the Scholars of interpretation have generalized the verse and interpreted it in such a way that it includes creation and legislation, and that the purpose of abrogating a verse is to transform the effect of the verse, not to remove the original verse. Here is an article that I will translate briefly. It is stated that the verse means a sign, and the purpose of its disappearance and replacement with another verse is not that the verse actually disappears and becomes null and void, but rather the ruling that was known from the verse and that the verse indicated and was considered one of the sources of the verse is removed, because the ruling on the subject and the verse with respect to the description of being a sign is that it is compared with the saying of the Almighty: "Did you not know that Allah is

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over all things competent?" He has the power to remove a sign and replace it with another sign that is like it or better than it. Therefore, the verse that was revealed by the Almighty remains, and the ruling that it has a duty or another effect is not permanent, but has a period, when the period expires, the ruling is removed or that effect is removed, and this is evidence that the point is to abrogate the forgotten by abrogating it. We do not abrogate a verse. Or forget them, that is, just as the effect of the verse "Judgment"

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(1) When we replace one verse with another, and God knows best, what He revealed,

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is removed, its practical effect is also removed, and a better sign or like it is put in its place. Quranic verses differ in terms of being signs and symbols, depending on the objects and in terms of aspects, cases and topics. In each case, they have a ruling and effect. For example, Quranic verses are verses of Allah in terms of man's inability to produce the like of them, and verses of rulings are verses of Allah in terms of achieving piety and nearness to the right of the Almighty, and also in the verses of creation, the beings of the universe and the soul are verses of Allah in terms of being signs of existence and manifestations of knowledge, power, and attributes of beauty and glory, and they demonstrate the existence of the Truth, and the prophets and the saints of God are verses of Allah in terms of preaching, guiding, and guiding the creation towards the truth and reality.
Therefore, in this respect, a verse is inclusive of both Quranic and non-Quranic verses, and many aspects can be imagined for Quranic verses, and whenever its effect disappears in relation to some aspects, its effect remains in relation to the rest, for example, if a verse is removed from its effect in terms of religious rulings, its other effects, such as eloquence, rhetoric, miracles, and so on, remain.
And when we said that being a sign and a sign is a general thing and can be used in different ways and situations, we have implied the generality that is used in the Almighty's saying: "Do you not know that Allah is over all things competent?" "Do

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you not know that Allah has the dominion of the heavens and the earth?" and that two verses seem to have been revealed to refute the objection of the Jews, which may be objected to in the following way:

First objection

Whatever descends from the sky of eternal power and knowledge must have complete and perfect benefit, and if it is abrogated, that benefit will perish, and no benefit above it can replace it. If that is the case, it will be clear that the first verse did not contain complete and perfect benefit, but rather a defect has appeared in it that necessitates its abrogation, although the status of divinity is superior to such an attribution, because His legislation is not like the legislation of man, which is influenced by nature and every day he creates a new opinion and becomes informed about something he did not know.

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Differences in opinion arise from man's weakness and ignorance, as he does not have the power and ability to formulate a ruling that cannot be violated.

Answer

Where it is said, "Did you not know that Allah is capable of all things?", the objection raised is that Allah is not incapable of choosing another verse in place of the first verse that is equal to it or better in terms of wisdom and expediency, because the aspects of expediency are not limited to a certain limit, and His power is also infinite.

Second objection

Even if we say that His power is universal, when something becomes a matter of His power and that thing comes into existence, it no longer falls under His control, just like human voluntary actions, which remain under His control as long as they do not take the form of external actions. Once the action is issued by Him, it no longer falls

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under His control. So when He issues a ruling or reveals a verse, how can He reverse it and abrogate it?

Let's answer.

God foresaw the objection with this verse: “Do you not know that to Allah belongs the dominion of the heavens and the earth, and you have no protector or helper besides Allah?” meaning, the dominion of the heavens and the earth is in the hands of God, and it does not go beyond His control at any time, and He disposes of it in any way He wills, and no one becomes the owner of anything, either initially or after God makes him the owner, because making him the owner is not like making someone the owner, and the property goes beyond Our control. How is it possible that he becomes the owner while he is poor, while he appears to be rich? Therefore, no ruling or sign that occurs in the world goes beyond His control? End of

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Yes, this was the origin of the illusion of the Jews who said, “The hand of God is closed,” that the world is like a factory or For a while, they thought that after its parts were arranged and put into operation, it would work on its own for a while. In response to their objection, He said, "Their hands are weak, but their hands are spread out. May their hands be closed. Rather, God's two hands are open, which both contract and expand, give and take.
(The servant and what is in his hand are for his master.)
Possible existence, whether it is a thing or a verse, a sign, or something else, is not an independent existence. Rather, as scholars and sages have said, existence is a relation and shadow. Both its emergence and its survival depend on its creator. Because the possible does not depart from the reality of possibility in any state of existence or nonexistence. Therefore, just as in the emergence of something, it needs a cause and a cause to bring it from nonexistence to the state of existence, similarly in the survival of something, it needs a cause that must always be reached by the source of the grace of existence, otherwise it will immediately cease to exist.

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If your grace does not reach the world for a moment, it will be known whether it was or not. In summary, according to some narrations, it can be stated that abrogation is not exclusive to the rulings of the Sharia, but rather it can also occur in matters of creation. That is, in the verses of the universe and the soul, whenever the expediency requires it, it erases a trace and a sign and replaces it with a better sign. Allah erases what He wills and establishes it, and with Him is the mother of the Book. (1) Surah Ra'd, verse 39. And the evidence that abrogation of a verse includes both rulings and non-rulings is many narrations that have come down from the pure Imams (peace be upon them). In the commentary of No'mani, it is narrated from the Commander of the Faithful Ali (peace be upon him) that after his Holiness had explained a number of verses that were abrogated and those that were annointed, Allah abrogated the verse: "He created not the jinn and mankind except "That they may worship" (2) Surah Adh-Dhariyat, verse 26, with the verse "And they will not continue to differ except for those on whom your Lord has mercy. And for that they have created them

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(1) God erases what He wills and makes it firm, and with Him is the Mother of the Book. Perhaps the meaning of the Mother of the Book is the preserved tablet, which has no change or alteration.
(2) I did not create the jinn and mankind except for worship, "that they may worship" interpreted as "that they may know" [.....]

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That is, He created them for mercy, Surah Hud, verse 120.
And it can be used that the hadith is general in the verse, meaning it is not limited to the rulings, because the apparent meaning of the first verse limits the purpose and benefit of the creation of the jinn and mankind to servitude and servitude, and the second verse limits the benefit of creation to His mercy, so The first monopoly was abolished by the second monopoly.
And since such verses are often seen in the Word of God, in Tafsir Ayyashi narrates from Imam Muhammad Baqir (peace be upon him) that the statement of abrogation

TAFSIR MUSHAF E FATIMA AEHA SALAAM VOL 2 BY AYATOLLAH BR SYED AMMAR NAQI NAQVI

also includes bida': "Allah erases what He wills and establishes what is established, and with Him is the mother of the Book." However, as has been said, it is well-known and well-known among scholars that in matters of creation, wherever a contradiction appears, it is called bida', and in matters of legislation, any ruling whose term has expired and another ruling has been issued is called abrogation.
In short, there is a difference between abrogation and bida', which is that abrogation refers to religious directives, and with abrogation it is stated that an abrogated ruling should be abrogated until the time of its implementation is not later than that, because the rulings are subject to public interests and another ruling similar to it or better than it should be replaced.
However, it should be known that the changing and modifying of the laws and regulations of the Sharia is in the hands of the Shariah itself. No one else, not even the Imam, who is the Caliph and successor of the Prophet, can take over the laws and regulations according to his own opinion and taste and replace one law with another law or change a ruling. This is the law of Muhammad, may God bless him and grant him peace, which has the opportunity to express its activity among human society until the Day of Judgment.
Or forget it, it has brought something better than it, or its like. It is famous among the reciters that "or forget it" is with the addition of Noon, except for Abu Amr ibn Kathir, who recited it with the opening of Noon. Therefore, according to the first reading, forget it is from forgetting and forgetting, meaning to forget the verse, and forgetting in the dictionary also means to abandon.

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And whether the meaning of the verse being forgotten is that the Prophet forgets the verse at the time of abrogation, that forgetting is done by divine wisdom, or that the believers and those who heard the verse forget. A statement has been quoted from the commentators:
1- Forgetfulness means abandonment, as in the saying of the Almighty: "They forgot Allah, so they forgot Him" (Surah 9:69), "They forgot Allah, so He forsook His mercy

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towards them."

2- It means forgetting, and with this meaning of forgetting, it refers to the matter that when a decree is abrogated and an order is given to abandon the action for the duration of the decree, it is forgotten. And since forgetting, especially with regard to revelation and Quranic verses, contradicts the status of infallibility, it is not permissible to attribute it to the Prophet, may God bless him and grant him peace. It is narrated from Sahl bin Hanif that one day a man stood up in the assembly of the Messenger of Allah (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, I knew some verses of the Quran, and I used to recite them in the morning prayer, but I forgot them. I wanted to recite them in the morning, but I could not remember even a single word of them." Another stood up and said, "I also forgot the verses." A third stood up and said, "I had some verses in mind, but I forgot them." The Prophet (peace and blessings of Allah be upon him) said, "Verses are abrogated, and when a verse is abrogated, may Allah remove it from the minds. " If we take the abrogations to mean "abandonment," the meaning of the verse is that every verse that is abrogated is abandoned, or we command that it be abandoned. We have brought something better than it or its like. If the verse refers to the verses of the rulings, the meaning of the verse is that for every verse that We abrogated and abrogated, We bring a better and more comprehensive verse that is better, easier, and better than the first verse or is similar to it in goodness and comprehensiveness. If we use the abrogation of generality, the meaning of the verse is that whatever We created in the world of creation or legislation and then executed and abrogated, We create something better than it, which is more correct and beneficial.

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Yes, as the world is becoming perfect and the parts of the world are solidified and each part of it is in its place, then when the rule of any part of the world is executed or a ruling from the rulings or a law from the civil or religious laws is abrogated, something like it or better should be put in its place, which will be a better and better transformation and will be more beneficial for the people.

TAFSIR MUSHAF E FATIMA ALHA SALAM VOL 2 BY AYATOLLAH BB SYED AMMAR NAQVI

Don't you know that Allah is powerful over all things? A question for differentiation. Don't you know? That is, do you know that Allah has power and ability over all things? Some commentators have assigned the general power to the non-existent, not to the existing, considering that what has come into existence has gone beyond the scope of destiny. "But if it has been said that the statement contradicts the general power of Allah and that a person compares the absolute power of the eternally necessary to exist with the power of creation, which when an action or word is issued from Him, it goes beyond the scope of His authority, and he does not know that the created and possible things are not outside the authority of Allah the Exalted, neither before nor after their existence, in any state. When we have done an action or spoken a word, we no longer have the power to reverse it or erase it. However, the general power of Allah's eternal power conveys that the possible things are in His power just as they were before creation, and they are also in the same way after creation, and they are not outside His control in any state. The existence of the possible is possible. There is no independent existence that remains by itself after creation, and perhaps this is what the Almighty's statement refers to.

Did you not know that to Allah belongs the dominion of the heavens and the earth? "Alif" is for the purpose of subordination, meaning that you know that Allah is the dominion of the heavens and the earth, and that whatever exists is His dominion and is under His control, and in no case does it escape His control. And you have no protector or helper besides Allah. "Ma" is a negation and "man" is an addition, and "wali" means a true friend. "lakum" refers to the believers, meaning that you have no protector, helper, or helper other than Allah. Apparently, the sentence

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is also a subordination to the two previous sentences, meaning that since the eternal power of God encompasses everything and everyone is under His will and control, and everyone is His dominion and in His control, then He alone is your friend and your affairs are in His hands and He is the disposer of everything. Because He is capable and powerful, who can help you if He is helpless and poor? How can a person who is

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helpless and poor expect help from that power? So a true believer is one whose heart is always anxious towards the truth and seeks help from Him and asks Him for help in all worldly and hereafter matters.
Some commentators have counted the abrogated and abrogated verses in twenty places in the Quran and after counting the verses, they say that in many of them there is a discussion as to whether they are considered abrogated or abrogated or not. They have calculated the absolute limit as sixteen verses, but apparently those sixteen verses are also not certain to be considered abrogated or abrogated, and the subject of discussion is the books of jurisprudence.

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[Surah Al-Baqarah (2): Verses 108 to 113]

Hint

Or do you want to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way. (108) Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [i.e., the disbelievers] after the truth has become clear to them. So pardon and overlook until Allah brings about His decision. Indeed, Allah is over all things competent. (109) And establish prayer and give zakah, and whatever good you send forward for yourselves, you will find it with Allah. Indeed, Allah is Seeing of what you do. (110) And they say, "None will enter Paradise except one who is a Jew or a Christian." Those are their wishful thoughts. Say, "Produce your proof, if you should be truthful." (111) Yes, whoever submits his face to Allah while he is a doer of good will have his reward with his Lord, and no one will be deprived of his reward. Fear is upon them, and they do not grieve. (112) And the Jews said, "The Christians are not upon anything," and the Christians said, "The Jews are not." upon something while they recite the Book. Thus say those who

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do not know, similar to what they say: then God judges. (113) between them on the Day of Resurrection concerning that in which they differed.

Translation

. Do you Muslims want to ask your Prophet and ask him as the Children of Israel asked Moses (peace be upon him) before? And whoever exchanges disbelief for faith (who chooses disbelief instead of faith) such a one has gone astray and deviated from the right path?
Many of the People of the Book wish to turn you away from faith, out of envy that has come from their own souls and hearts after the truth has become clear to them (and if you are wronged by them), then forgive and forgive until the command of Allah comes: "Fight or make peace." Indeed, Allah is powerful over all things and over every decision.
O Muslims, establish prayer and give zakat from your wealth. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is aware of what you do.
And the Jews say, "None will enter Paradise except one who is a Jew or a Christian.

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That is their wish. Say, "Bring us your proof, if you are truthful." Yes, whoever submits to Allah and does good. Of course, the reward of his good deeds is with his Lord, and for such a person there will be no fear, no sorrow, and no grief.
The Jews claim that the Christians have nothing "in their hands," and the Christians claim that the Jews have nothing "in their hands," while both groups recite the Holy Book. Such statements are like the sayings of those who do not know the Holy Book. God will judge between them on the Day of Resurrection.

Explanation of verses

Do you want to ask your Messenger as Moses was asked before? Apparently, it is addressed to the Muslims who asked the Holy Prophet (peace and blessings of Allah

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be upon him) questions similar to the questions that the Children of Israel asked Moses, such as saying, “Show us Allah openly,” and the like. And Allah has come to the position of rebuking them, saying, “Since you are the best of nations, ask your Messenger such foolish questions as the Children of Israel asked Moses (peace be upon him). You are a middle nation and the best of nations. You were the best nation brought forth for mankind, enjoining what is right and forbidding what is wrong.” (Surah Al-Imran, 1) Verse 106: It is narrated from Mujahid that when the Quraysh said, "Make for us the mountain of Safa gold and silver," the verse was revealed, and it is clear from the hadiths, because in the beginning of Islam, people used to make unnecessary objections to the Messenger of Allah (peace and blessings of Allah be upon him and his family) to prevent them from saying that the verse was revealed. And perhaps it is addressed to the Jews, because many of the Surahs are about the vain, and because the meaning of the verse is that you, the Children of Israel, ask the Prophet whom We sent to you questions that are impossible, like the questions your fathers used to ask Moses (peace be upon him) before.

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(1) You (Muslims) are the best of nations that have emerged from among the people, enjoining what is right and forbidding what is wrong.

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And whoever exchanges disbelief for faith. Perhaps this refers to the fact that asking the Prophet (peace and blessings of Allaah be upon him) and his family for something that is impossible and not worthy of being asked is disbelief, and whoever exchanges disbelief for faith, choosing disbelief instead of faith, has gone astray like the path. Such a person has lost the straight path and is like someone who has wandered in the middle of the road. Many of the People of the Book wished that they would return you as disbelievers after your belief. Commentators say that after the Battle of Uhud and the defeat of the Muslims, two Jews named Fayhas bin Aad and Zayd bin Qais met two Muslims named Ammar Yasir and Hudhayfah al-Yamani and said, "If your Prophet was truthful, he

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should not have suffered such a defeat. You should turn away from him and join us." Ammar Yasir said, "What is your opinion regarding breaking a covenant?" They said, "Breaking a covenant is a great sin." They said, "We have made a covenant with God Almighty that we will never disbelieve in Muhammad, may God bless him and grant him peace." Fayhas said, "The man of true speech speaks the truth." Ammar said, "I am pleased with God as my Lord, with Islam as my religion, with Muhammad, may God bless him and grant him peace, with Ali as my leader, with the Quran as my book, with the Kaaba as my Qiblah, and with the believers as my brothers." When the news reached the Messenger of God, he said, "You have found good, happiness, and salvation."

Out of envy from themselves after the truth has been made clear to them, they are determined to turn you away from faith and disbelief, even though the truth and validity of the religion of Islam have been made clear to them.

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So forgive and pardon until Allah comes with His command. Allah commands that you Muslims be patient with the oppression of the disbelievers and forgive their mistakes until a command comes from Allah Almighty on how to deal with the disbelievers. The commentators say that verse by verse, so kill the polytheists wherever you find them, has been abrogated.

Indeed, Allah is capable of all things. Indeed, Allah is capable of carrying out His command and that He will make you victorious over the disbelievers, the polytheists, and the People of the Book.

And establish prayer and give alms and establish charity is a mercy in the verse, so forgive and be merciful. It seems that after ordering the Muslims to be patient and forbearing with the oppression of the infidels until the command comes from God Almighty, he compels them to worship, pray and give alms.

And whatever good deeds you send forth for yourselves, you will find them with Allah. Whatever good deeds you send forth for yourself after your death is preserved with Allah and has not been wasted. Perhaps it is because he has dedicated them to

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doing good deeds, and that good deed that you send forth is preserved with Allah as an encouragement to the believers. If not, it is because of other verses. Whatever a person does in this world, good and bad, is completely recorded and recorded in the court of the noble writers, and it will come to the point that he will say on the Day of Resurrection, "Would that We had nothing for this Book! Nothing small or great will leave us, except that He will count it, and they will find what they did present." (1) Surah Al-Kahf, verse 47 Some of the commentators say this. Finding the deeds and their consequences on the Day of Judgment as they appear

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(1) Oh, what is wrong with us? The book, which is neither small nor large, is not numbered in it, and they will find what they did present with them.

verse has no meaning because deeds do not remain. Therefore, the reward and punishment of deeds must be what is meant, meaning that every good deed or the partner that the world has to share with him will be the result of it on the Day of Judgment, whether it is a reward or a punishment. However, all scholars unanimously say that the word should be left as it is until it can be carried out in a visible way. What is the obstacle here to saying that actions themselves will appear and emerge on the Day of Judgment? Because one of the names of the Day of Judgment is the Day of Gathering, the Day He will gather you for the Day of Gathering, Surah At-Taghabun, verse 9. Perhaps the Day of Judgment is called the World of Gathering because what is accepted in all the worlds without realization is contained in the World of Judgment. Because it is an indisputable rule that everything we know is contained in something above it, and the World of Judgment is above the world of this world and the world of Barzakh in terms of rank and position. And because the rule of what is found in the world of the Hereafter is evident in that world, and many reports also testify to this.
In a narration from Anas bin Malik, it is said that after the death of Hazrat Fatima (S), the Commander of the Faithful (PBUH) recited a few elegiac poems. Then he went

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to the cemetery and said, "As-Salamu Alaikum, O people of the graves." Your wealth has been divided, your houses have been converted into dwellings, and your women have been married. These are the news that we have. What is the news with you? A telephone rang. We have taken from this world what we have eaten and found what we have sent forth, and what we have left behind we have lost. And it is narrated from the Holy Prophet (peace and blessings of Allah be upon him and his family) that "You will not benefit from your wealth except what you have eaten, spent, worn, worn out, or given away." And in another hadith, one night, the Holy Prophet (peace and blessings of Allah be upon him and his family) slaughtered a sheep at the house of Aisha and gave it to the poor of Medina. When night fell, the Holy Prophet asked Aisha what was left of that sheep. She said, "Nothing is left except its neck." He said, "Say, everything is left except its neck." And that reference is to the word of Allah. "Whatever is with you will run out, but whatever is with Allah will remain."1

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(1) What you have is temporary and impermanent, but what God has is permanent and permanent.

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And they said, "No one will enter Paradise except a Jew or a Christian." The people of the Book said, "No one will enter Paradise except a Jew or a Christian." The commentators have interpreted the verse in two ways. One is that God informs His Prophet that the Jews and Christians, despite all their opposition and antagonism, which is referred to in the verse later: "And the Jews said, 'The Christians are not upon anything,' and the Christians said, 'The Jews are not upon anything.'" Each of the two sects considered the other to be false, and since they saw the religion of Islam as a stronger enemy than both of them, they were as if they were fighting against each other out of hostility and antagonism. They conspired to destroy the foundation of Islam and encourage Muslims to disbelieve. If it were another religion, they would have limited the passage to Paradise to Judaism or Christianity. Another way that has

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been said in explaining the verse is that it is an Arab rule that in many cases two different things are combined together with external evidence, relying on the listener to understand each one in its own way. Accordingly, the meaning of the verse is that the Jews said that no one will enter Paradise unless he is a Jew, and the Christians said that no one will enter Paradise unless he is a Christian. However, based on the evidence of the previous verse, which says, "And many of the People of the Book would turn you back as disbelievers after your belief out of envy," it is better to adopt the first meaning, which is that the People of the Book wanted to turn the Muslims away from the true religion in any way possible. Even if this Christianity or Judaism, and the second meaning of the Almighty's saying, "This is their wish," is similar to the first, because the Jews never had such a wish that the Christians would go to Paradise, and the Christians never had such a wish that the Jews would go to Paradise. Yes, whoever surrenders his face to Allah and is a doer of good, his reward is with his Lord. Yes, whoever surrenders his face, that is, his soul, to Allah and is a doer of good, his reward is with his Lord.

Page: 40 The commentators say that the designation of face in "Man Aslam Wa Jahhah Lillah" is either because face means the most noble part of the body and facing and paying attention to something becomes a form, or face is an allusion to the essence of the thing, meaning someone who has surrendered to God in his own essence and turned his face to Him with all his strength and emotions.

Although Islam means submission and submission, it has levels and degrees. The first level is Islam, which is realized by coming to faith and saying the two testimonies. This refers to this Islam. In that verse, in response to those who said, "We believe," the address of honor is given, saying, "You have submitted to Islam, not faith. " The second level of Islam is that submission that is realized after faith, which is the affirmation of the tongue, the affirmation of the heart, and the actions of the blessed. And perhaps this is what is meant by the Almighty's saying, "O you who believe, enter

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into peace in full" (1) in Surah Al-Baqarah, verse 204. It is the expression of submission to everything that has come to the Prophet, but rather, acknowledgement, submission, and abandoning objection to what the pen of destiny has decreed. The third level, which is considered the highest level of submission, is the level of purity, and it is the position of someone who, after struggling with the soldiers, the illusion of anger and lust, has triumphed over the forces of nature and has settled victoriously in a place of safety and security, which is the position of the pious: Indeed, the pious are in a safe place. (2) Surah Ad-Dukhan, verse 51. Yes, the one who has completely surrendered to the commands of God and has turned his whole being to the station of the Holy One with all his strength and feelings and has emptied his heart and bed of anything other than Him. Such a person is said to be truthful. He who has truly surrendered and turned his face to Allah, who has truly turned his back on creation and turned his face to the needy, the needy, the needy, and has turned his whole strength to Him. Such a person has attained the highest level of submission.

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(1) O you who have believed, enter peace and security.
(2) Indeed, the pious practitioners have been placed in a safe and secure place.

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And he is a good person. This is the present tense of the pronoun “aslam” meaning that although he has fully realized the truth with all his strength and feelings, his actions and deeds have also been done in a good way and he has become obedient and submissive to the law of Sharia, as in a hadith, the Prophet (peace and blessings of Allaah be upon him and his family) said to Abu Dharr, “Worship Allah as if you see Him, and if you do not see Him, He sees you, and worshipping Him in this way is the revealer of the truth of faith and Islam.” In a hadith Qudsi, it is stated, “As a result of performing voluntary acts, a servant reaches a place where the truth becomes his eyes that see with Him and his ears that hear with Him, until the end of the hadith.” So his reward is with his Lord. “With” literally means nearness and proximity. So such a person who surrenders to the truth with all his strength and feelings will attain the

status of "Andiyat" and that is a high status that only a few pure souls of humans and angels who are close to him will reach. It is like the status of the pure souls of martyrs. Rather, they will be humbled before their Lord, providing for them. Surah Al-Baqarah, verse 149. And it is like the status of angels who are close to him. Indeed, those who are with your Lord are not arrogant about His worship. Surah Al-A'raf, verse 205. And there is no fear for them, nor do they grieve. Of course, such is the status of the one who Having found a sign and settled in a place of safety and security, how can one grieve over the past and fear the future? Because, as has been said, a person who has surrendered with all his strength and feelings to the creative and legislative commands of God, and like a dead person in the hands of a washerman, has surrendered all his affairs to God, so that he does not express any will or desire except what He has desired and has brought about for him, such a person no longer has any fear or sadness in mind, neither in this world nor in the Hereafter. And the Jews said, "The Nisaari are not upon anything." Ibn Abbas said that the reason for the revelation of the verse is that when the Christians of Najran came to

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Messenger of Allah (peace and blessings of Allah be upon him and his family), the scholars of the Jews also came and argued with each other about the evidence. A man from among the Jews named Rafi' ibn Harmalah stood up and said, "You Christians are nothing and you deny the prophethood of Jesus (peace be upon him) and his book." And one of the Christians stood up and said, "You Jews are nothing and you deny the prophethood of Moses (peace be upon him) and his book." And they recite the Book according to the principle of knowledge of grammar. "And" is the case, meaning that the two sects of the Jews and the Christians said this to me, while both of them recite their books, the "Torah" and the "Injil," and in the Torah the descriptions of Jesus (peace be upon him), his prophethood, and the book of the Injil are recorded, and so are the Christians. They read the Bible, and the characteristics of Prophet Moses (peace be upon him), his prophecy, and his book are recorded in the Bible. Likewise, those who do not know said, "Like their saying, the commentators have

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interpreted the sentence in two ways." One is that it refers to the forefathers of the Jews and Christians, who also considered each other's religion to be false. Muqatil says that it refers to the Arab polytheists who said this about the Prophet Muhammad (peace and blessings of Allaah be upon him and his family). Allah will judge between them on the Day of Resurrection regarding that in which they differed. Allah says in a threatening tone: "Everyone speaks out of his own opinion and belief, and according to his own wishes, and makes false claims, and he himself is wrong and the other is wrong. Of course, a judge must judge between them as to who is right in his claim and who is wrong. And I am the judge." The Judges are God, and the time of the true judgment is the Day of Judgment, when, by divine decree, truth and falsehood will be separated from each other in a fair and just manner, and everyone will receive their due.

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[Surah Al-Baqarah (2): Verses 114 to 117]

Hint

And who is more unjust than he who prevents the mosques of Allah from being mentioned in them, and strives toward their destruction? It is not for them to enter them except in fear. For them in this world is disgrace, and for them in the Hereafter is a great punishment. (114) And to Allah belong the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing. (115) And they say, “Allah has taken a son.” Glory be to Him! Rather, To Him belongs whatever is in the heavens and the earth; each is His own. (116) Creator of the heavens and the earth, and when He decrees a matter, He only says To Him be, and so He is (117)

Translation:

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Who is more unjust than one who prevents people from the mosques of Allah in which Allah's name is mentioned and strives to destroy them? It is not for them to enter them unless they fear for themselves. Such people will have humiliation and disgrace in this world and a great punishment in the Hereafter. The East and the West belong to Allah and His dominion. Whichever way you turn, there is the face of Allah. He encompasses all things and knows everything. And some say, "Allah has taken a son." Glory be to Him, and whatever is in the heavens and the earth belongs to Him, and all are obedient to Him. Allah is the Originator of the heavens and the earth. When He wills to create something, He says to it, 'Be!' and it is.

Explanation of verses

Hint

There is a difference of opinion among the commentators regarding the verse:
1- Qatadah and Saddi said that it refers to the time when Bakht al-Nasr came to Jerusalem with a large army and killed Yahya ibn Zakariyya and destroyed Jerusalem.
2- Some others said that he was Tutwas ibn Issa who fought against the Children of Israel and destroyed Jerusalem and turned it into a garbage dump and a place for filth, and it remained in ruins until the time of the caliphate of Umar when the Muslims gained strength and rebuilt it.
3- Another view is that from the apparent context of the verse it is clear that the meaning of the ones who blocked the mosques were the infidels of Mecca who prevented the Prophet (peace and blessings of Allaah be upon him) from entering the Sacred Mosque before his migration to Medina and did not allow the Prophet (peace and blessings of Allaah be upon him) to enter the Sacred Mosque. It is narrated from Abu Abdullah (peace and blessings of Allaah be upon him) that they were the infidels

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of Quraysh who did not allow the Messenger of Allaah (peace and blessings of Allaah be upon him) to enter Mecca and the Sacred Mosque.
4- In some other narrations it is stated that the Muslims had a mosque in Mecca and the infidels of Mecca destroyed it.
Mosques are the plural of mosques and mosques are places of prostration and of course, whether it is Bait al-Maqdis or the Sacred Mosque, there are many places of prostration.
And they sought to destroy the ruins. It may be objected that the infidels of Quraysh or the rest of the infidels did not attempt to destroy the Sacred Mosque, and it is clear from the verse that the infidels sought to destroy the mosque. From this it is clear that the meaning is not the Sacred Mosque.
Some commentators, anticipating the objection, say that the building of anything is a benefit and a result that should be attributed to it, and its destruction is also a benefit in terms of disorganization. Therefore, in terms of preventing the believers from entering the Sacred Mosque and praying there, it is correct to say that the disbelievers tried to destroy the Sacred Mosque. Those were the ones who could not enter it except out of fear. "Those" refers to those who prevented Muslims from entering the Holy City or the Sacred Mosque, whichever it may be. Therefore, it is not permissible for such people to enter that mosque, and if they want to enter, Muslims must prevent them, which is why it is said that they will not enter unless they are fearful.

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For them is disgrace in this world, and for them is a great punishment in the Hereafter.
For those who prevent entry to mosques and seek to close the path of worship and worship, the result of their actions is humiliation and humiliation in this world, and their reward in the Hereafter is a great punishment and torment as a punishment for their actions.
And to Allah belongs the east and the west, and to Allah belongs the east and the west, and to Him belongs the west. Perhaps He has assigned His ownership to the east and the west, which have the addition of the rising and setting of the sun, because of the

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greatness of the sun, which is very important and significant in the world of material things. And where He declares His greatness and adds His Lordship to the east and the west, He also conveys the honor of the sun. And the Deuteronomy of the East and the West, which is the Lord of the two easts and the two wests, is perhaps due to the fact that the east and the west are winter, unlike the east and the west, which are summer, and in another place, the Lord of the East and the West, perhaps due to the fact that every day has an east and a west. Just as the intellect in the world of abstract things is the embodiment of the attributes of God, the sun is also in the world of material things and nature. It is the manifestation and representative of divine works, and what appears to be beauty and perfection in the natural world is realized as the representation of sunlight, and by its light and radiance, plants and herbs grow from the earth, animals grow and appear, and mineral gems such as diamonds, rubies, and emeralds are created entirely by the penetration of sunlight. Rather, as modern discoveries show today, all the different colors and shades of red, yellow, green, and others that are seen in living things are all the same radiance of sunlight that is displayed differently in different places and characteristics of objects, and otherwise, materials and objects have no color at the level of essence.

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Protest

This is contradictory and contradictory, because since all colors arise from the light of the sun, no color should be visible at night when the sun is absent from the earth, even though colors are seen in the light of lightning, lamps, the moon, and even the light of the stars.

Answer

Yes, colors appear at night and in the light of lightning, the moon, etc., but it should be known that those who, based on many experiences and countless studies, state that all colors arise from the light of the sun believe that the light of the planets, stars, and

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spheres like the moon is entirely from the radiance of the sun's light that shines on them and illuminates them. Also, the light of lightning and whatever heat and light is produced from it is realized by the radiance of the sun's light. Therefore, the beauty of nature is a manifestation of the beauty of the sun, although the sun also receives light from the "galaxy" as they say, and is entirely a manifestation of the rays of the beauty of the One and the light of eternal glory (Glory be to Allah, the Owner of the Kingdom). He merges the night into the day and merges the day into the night, and He subjugates the sun and the moon, all of which is carried out for a time. The name "1" of Surah Fatir, verse 14, "So wherever you turn, there is the face of Allah." "Fa" in "Fanam" is for differentiation, meaning that since the east and the west are an allusion to the world of material and natural things, they are the property of God and the manifestation of His attribute of Lordship, so turn in any direction and pay attention, there is the face of God. "Face" is used in Arabic language in different meanings, although its apparent meaning, which may be its true meaning, is the essence of every thing and its soul. The physical form of an object is also called its face, and the face of a person

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(1) He turns the night into day and the day into night, and He subjugates the sun and the moon to travel in their orbits for a specified period, so that with the merging of night and day, they disappear, and with the merging of day and night, they disappear, and that the verse refers to the complete power and domination of God Almighty and that all beings are subjugated to His command.

They also say His face, and of course the meaning of God's face is not a physical form because God is pure and free from possible attributes, and also the face cannot be taken to mean essence and truth because "inma" indicates place and God is above that which is encompassed by place, rather He encompasses time and temporalities, space and places, and perhaps the meaning of God's face, which is that wherever you turn, there is God's face, and the parallel of the east and west, which is the place of the rising and

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setting of light, is the ray of true light and the expansion of the eternal mercy, the one and only, the grace of His existence and the radiance of the light of His mercy, encompasses all beings, and just as the light of the sun at sunrise encompasses all material things, and all are created and illuminated by His light, and they grow and rise in its light, in the same way, the light of God Almighty and His expanded grace encompass all beings, from the high and the low, the abstract and the material, and all exist with Him, and His permanence is permanent and unceasing, they receive grace from Him, and Perhaps this is what is meant by the saying of Allah Almighty: "The light of the heavens and the earth." The real meaning of light is "the apparent, the manifest, and the representative of something else." Anything that is apparent, manifest, and the representative of something else is called light, and Allah is the true light, which is, in its essence and reality, an existent, manifest, and visible, and the emergence of beings is due to the light of His existence.
In short, the verse shows that it is a protest and a reproach to the polytheists that if mosques are destroyed where God is not mentioned, a pure believer, whenever he realizes the truth, whatever he may encounter, he will see the mercy of the truth and the grace of His existence there, because the grace of His existence has encompassed the east and the west of the world.
Indeed, Allah is All-Encompassing, All-Knowing. His mercy encompasses all beings, and His knowledge encompasses all the universes. The outward and inward aspects of everything are revealed to Him, and He is aware of the intentions and intentions of people.
So if you consider all beings to be subject to the grace of God and to be in need at all times

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then know that whatever you turn towards, you have turned towards Him, and whatever you prostrate to, you have prostrated to Him.
And they said, "Allah has taken a son, Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth." The Jews said, "Uzair is the son of God."

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The Jews said, "Uzair is the son of God." The Christians said, "The Messiah is the son of God." The Christians said, "The Messiah is the son of God." The Jews said, "We are the sons of God and His friends." They considered themselves to be the sons of God and among His friends. The Arab polytheists said, "The angels are the daughters of God."

God, the Owner and Creator of the heavens and the earth, and whatever is subject to His command and subject to His command, is exalted above having begotten a son. Apparently, the Jews and Christians who called Aziz and Christ the Son of God did not mean the same as the procreation of human and animal offspring, where a body comes out of a body, because they do not consider God to be a body like other bodies, and perhaps they were deluded that the spirit of Jesus (PBUH) and Aziz was produced from the truth of God and belonged to the body and flesh of Jesus (PBUH) and Aziz and appeared in human form, that they were shown as the spirituality of God and the physicality of a human person, as apparently the ignorant Sufis believe in the same way regarding Ali ibn Abi Talib (PBUH) and do not consider Ali (PBUH) to be God and separate from God Almighty.

And God, in rejecting them, disclaims Himself that reproduction in any sense is not permissible for God, because the offspring is like the parent, and if the spirit of Aziz and Jesus (PBUH) was issued from God Almighty by reproduction, which is the appearance of the offspring, then the spirituality of Jesus (PBUH) and Aziz must be like God Almighty in all respects, even in the necessity of existence and essential presence, and the evidence of monotheism invalidates their words.

And in that two miraculous verses indicate in a way that their weak belief is false and unjustified, one where after quoting the words of those who said that Allah took a son, in a place of rejection, it is said that rather, to Him belongs what is in the heavens and the earth

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meaning all beings, is the property of Allah and all are subject to His command. Therefore, in relation to all beings, He has the aspect of ownership, seizure and

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domination, not the aspect of parenthood that produces offspring, that all are subject to Him. The Creator of the heavens and the earth is the Creator of the heavens and the earth. His ownership is not like the ownership of man, which is a temporary form of possession with respect to what is in his possession and is not its true owner. The true owner is the One who brought the beings from nothingness into existence and The transition from existence to nonexistence, as well as the duration of the existence of every being, is dependent on and connected to its creator and will. Umar ibn Ain asked Imam Muhammad Baqir (peace be upon him) about the statement of God Almighty, the Creator of the heavens and the earth. He replied, "God Almighty created everything with His knowledge without any example that He had in mind before." So He created the heavens and the earth, when there was no heaven or earth before that. Have you not heard the statement of God Almighty, which says, "And His Throne was over the water." And He states this about the nature of creation and the manner of creation of beings: "And when He decrees a matter, He only says to Him, 'Be,' and it is."

This hadith confirms the statement of the scholars who say that the cause of creation of creatures is the same knowledge of righteousness, because the Imam says, "He created everything with His knowledge without any example." And He states this about the nature of creation and the manner of creation of beings: "And when He decrees a matter, He only says to Him, 'Be,' and it is."

And when He decrees a matter, He only says to it, "Be," and they are. "Qadi" has several meanings in the Quran:

1- Creation, such as He decreed them seven heavens in a day.

2- In the sense of a legislative order, such as "And your Lord decreed that you worship none but Him." 3- In the sense of a ruling, "And Allah decrees with truth," and others that have been discussed by commentators. Perhaps what is meant here is will and judgment, that when the eternal will is attached to a being, by the very same eternal knowledge, the will of that thing is realized, and it comes from nothingness into existence and comes into existence.

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And here he has a subtle hint that he likens the emergence of beings to the ruling of the ruler, that just as the ruling is issued by the ruler with a mere gesture without anything being issued from him and giving birth, similarly when the will of God Almighty is attached to the creation of the intended object with a mere gesture, which is interpreted as the word "do", that intended object comes into existence without being produced, that in the position of creation something is separated from it or gives birth, because reproduction, whatever meaning it is assumed, must separate the offspring from the parent and give birth to something that in fact previously existed, either actually or potentially, in the parent and later becomes separated and disconnected from him, and after birth, the offspring becomes something like its begetter. And glorified is the Lord of the world that something like him or his likeness is found in the world. If this were the case, then each of the beings after the creation of God must be necessary and necessary.
However, it should be known that the matter here is much more precise and higher, because in the orders of creation and in the creation and creation of beings, there is no need for words and speech, and the word "be and it was" in the verse refers to the speed of responding to the possibilities in order to accept the orders of creation that respond to the orders of creation by the will and desire of God. In Surah Yasin, verse 82, it is said that His command when He intends a thing is to say to Him, "Be," and it is.

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[Surah Al-Baqarah (2): Verses 118 to 121]

Hint

And those who do not know said, “If only God would not speak to us or a sign would come to us.” Those before them said the same as their saying. Their hearts are alike. We have made clear the signs for a people who are certain. (118) Indeed, We have sent you with the truth as a bringer of good tidings and a warner, and you will not be

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asked about Companions of Hell (119) And neither the Jews nor the Christians will be satisfied with you until you follow their religion. Say: Indeed The guidance of Allah - that is the [only] guidance. And if you were to follow their desires after what has come to you of knowledge, you would have against Allah neither a protector nor a helper. (120) Those to whom We have given the Scripture recite it with its true recital. Those are the ones who believe in it. And whoever disbelieves in it - then it is those who are the losers. (121)

Translation:

Those who are deprived of knowledge say, "Why does not Allah speak to us or send us a sign?" Similarly, the ancients used to say such things in ignorance. Their hearts are similar to each other in their lack of understanding. We have made clear the signs for those who are certain.
O Prophet, We have sent you with the truth, to give good news of Paradise and to warn them of the punishment of Hell. And you are not a guardian of the disbelievers, the people of Hell.
Never will the Jews and the Christians be pleased with you until you follow their religion. Say, "Indeed, the path that Allah has shown is the right path." And if you follow their desires, O Prophet, "after you have been guided with knowledge," then Allah will not be your protector or helper.
Those to whom We have given the Book and they recite it as it should be recited, those are the ones who believe in it. And whoever disbelieves in the Book of Allah, they are the losers.

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Explanation of verses

And those who do not know said: There is a difference of opinion as to who the people were who said this out of ignorance. Ibn Abbas said: Jews, Mujahid said: Christians, Qatadah said: Arab polytheists.

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If Allah does not speak to us or bring us a verse, the commentators say: The disbelievers objected to the Holy Prophet (peace and blessings of Allah be upon him and his family) saying: Why does Allah not say through our mouths that you are His Messenger or that He speaks to you and we hear His words, just as He spoke to Moses (peace be upon him) and the seventy people heard the words of God, and why does He not send us a sign and a sign that would bear witness to your truthfulness? Thus did those before them say similar to their saying, such as the Children of Israel said to Moses, peace be upon him, "Show us Allah openly" (1) and the Christians said to Jesus, son of Mary, peace be upon him, "Is your Lord able to send down to us a table from the sky" (2). The similarity of their hearts is the hearts of the opponents and the disbelievers and the wicked. Just as their words are similar in their speech, they object to each other and speak, so their hearts are also similar in their cruelty. These are the people about whom Allah said, "We have sealed their sight, their hearing, and their hearts." They have no eyes to see the true signs in the world of possibility. They do not have ears to hear the signs and miraculous words of God, nor do they have hearts and minds to reason and think and distinguish between right and wrong." And the words of the disbelievers and their objections and objections present what is in their minds because

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(1) Show us God clearly

(2) Is your Lord able to send down food for us from the sky?

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The tongue is the interpreter of the heart, because their hearts are similar to ours in cruelty, rebellion and hostility towards the people of truth, that is, their words are similar in speech.

We have made clear the signs for a people who are certain. But those signs are beneficial and effective for those whose hearts and minds are free from moral filth, selfishness, paternalism, hatred and jealousy, and who are pure of filth, pure of filth, well-mannered, and in a state of submission. Of course, such people can distinguish

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between truth and falsehood and see the signs and signs of truth with their hearts. Such people are the people of certainty who have freed themselves from suspicion, doubt, and estimation and have reached the level of certainty.
We have sent you with the truth as a bearer of good news and a warner. The message of the Holy Prophet (peace and blessings of Allaah be upon him and his family) is that you are Our Prophet and Messenger, and We have sent you with the truth and righteousness, to give good news to the believers and the righteous of blessings and pleasures that no eye has seen, no ear has heard, and no one has imagined, and to warn and threaten them of the punishment for their evil deeds and the punishment for their abominable conduct.
"And do not ask about the companions of Hell" has been read in two ways. Some people read it in a positive way, "And do not ask," meaning "You do not ask." Ibn Abbas said that the situation of the revelation of the verse is as follows: One day the Holy Prophet (peace and blessings of Allah be upon him and his family) thought to himself, "I wish I knew what God will do with the disbelievers." When the verse was revealed, "Do not ask about their condition," another group read it in a negative way, "And do not ask," meaning "You will not be asked." This means that you, who are a true and truthful messenger, are not responsible for the people of Hell, because you are only responsible for preaching the message and giving people the good news of Paradise, its blessings, and the positions of the Hereafter, and for warning them of the punishment and wrath of God and the punishment for their evil deeds.

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But when they refused your invitation out of arrogance and pride and became stubborn, you acted upon the duty of your message. You are not a burden and you have no responsibility.
And neither the Jews nor the Christians will be pleased with you until you follow their religion. In the narration of Ibn Abbas, it is said that the Jews of Medina and the Christians of Najran were waiting for the Holy Prophet (peace and blessings of Allah be upon him and his family) to agree with them on the direction of prayer. When the

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Holy Prophet (peace and blessings of Allah be upon him and his family) changed the direction of prayer from Jerusalem to the Kaaba by the command of Allah Almighty, they became disappointed and abandoned the expression of love they had shown towards him and the believers, because Allah sent the verse.
Some other commentators say about the revelation of the verse: A group of Jews came to the Messenger of Allah (peace and blessings of Allah be upon him and his family) and said, "Be patient with us so that we may believe in you." And since his Holiness was very keen to greet them, he treated them with kindness and tolerance. The verse was revealed: "The Jews and the Christians will never be pleased with you unless you become their followers."
Say, "Indeed, the guidance of Allah is the guidance." The commentators say that the meaning of the first guidance is the path of Islam, which is the religion of God, and the religion of Islam is a straight path, and if a person follows that path, he will achieve the original purpose of creation. The meaning of the second guidance is to find the path and reach the place of nearness to God.
Yes, the purpose of sending messengers and sending down the heavenly books is to find a way to God's closeness, and the closest way to God and His closeness is the path of Islam. This is because the religion of Islam and the nation of the upright Abraham (peace be upon him) are called the direct path because the closest path is the direct path. The religion of Judaism and Christianity is not the path of guidance, but rather a fabricated religion that they have conspired in the religion of Moses (peace be upon him) and Jesus (peace be upon him) out of fanaticism and for their own corrupt purposes, and they act according to their own desires. Such a religion and belief will never bring happiness to a person. There must be guidance from God Almighty and a prophet who has been established as a guide for guidance.

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And if you follow their desires after what has come to you of knowledge, although the apparent reference to the Holy Prophet (peace and blessings of Allaah be upon him and his family) is that you follow their desires, perhaps the intention is the Muslims,

because the Prophet of Islam never followed the Jews or the Christians. You have no protector or helper from Allah. If someone whom Allah has taught the fragrance of knowledge and the truthfulness of the religion of Islam has been confirmed and proven to him, if he follows the Jews or Christians out of selfish desire, he will no longer have any refuge, because the only refuge and refuge for man is the bounty and mercy of Allah, and whoever follows the self and turns away from the truth will be caught in the trap of Satan and will be deprived of the special mercy of the Merciful. There is a debate among scholars about what the meaning and reality of guidance is, and according to each sect, it has a different meaning. According to the scholars of Sharia, four aspects and four meanings have been mentioned for guidance:

1- Guidance that is for all human beings and it is the fourfold matter in which man finds himself in a position to bear the burden of reason, understanding, removing obstacles, and establishing evidence.

2- Sending messengers and sending down divine books has been determined for the guidance of mankind.

3- Special guidance from God Almighty for those who have taken the path of guidance and have found their way with the guidance of the leaders, and this is what the Almighty says: "And those who are guided, their offspring are guided."

4- Finding the way to Paradise.

And guidance according to the taste of those who consider themselves to be people of the inner world and scholars of the path is of three types:

1- General guidance, 2- Specific guidance, 3- Specific guidance.

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General guidance is walking on the path of faith and Islam, specific guidance is reaching the level of certainty, specific guidance is reaching and gaining the level of revelation, insight, and manifestness. It is said that the guidance of each person occurs according to the degree of his piety. It has also been said three times about piety: general piety from polytheism and disbelief, specific piety from sin and error, specific

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piety is abstaining from looking at anything other than God the Most Gracious, and its perfection is in annihilation in monotheism.
There is no doubt that being guided by the second path is a branch of the first four matters, so that what is the prelude to the duty is not fulfilled. If a person does not maintain his path and method through the guidance of the inner messenger (the intellect) and the outer messenger (the law), he will not attain the second level of guidance. Being guided by the third path, that is, reaching the level of revelation and insight, which is called (the eye of certainty), is the result and fruit of being guided by the first and second levels. Human perfection, happiness, and human virtue, in fact, the perfection of his faith, is dependent on reaching this level of faith, which arises from the perfection of piety.
Some scholars of interpretation state that eloquence is the ability to fit very important matters into short sentences. See how the brief verse contains hidden secrets and symbols, such as the Almighty's statement: "Say, 'Indeed, the guidance of Allah is the guidance.'" The path and nation of the Jews and Christians are devoid of guidance and are not on the straight path, and following their path will not lead a person to their destination, because their religion is nothing other than the requirements of their own desires.
And from the Almighty's saying, "And if you follow their desires after what has come to you of knowledge," it follows that the one who turns away from the religion of Islam and does not find a path to the truth by its guiding light and does not draw near to His mercy has left His refuge and has fallen into the trap of Satan, and God will no longer be his friend and helper, and he will remain in the abyss of misguidance forever.
And from the Almighty's saying, "After what has come to you of knowledge," it can be used to the end, that the truth is

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Knowledge and wisdom are with the Holy Prophet (PBUH). Their knowledge and wisdom is not a mere show of knowledge, but rather it is compound ignorance. Yes, miracles and magnificence are not limited to splitting the moon and turning a

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dragon into a stick. Whatever reason mankind is incapable of producing them, if it is issued from a prophet, it is called a miracle in the sense of challenge and proof of prophethood, and if it is issued from a guardian, it is called a glory. The verses of the Quran are the highest miracle of the Holy Prophet, peace and blessings of Allah be upon him and his family, because just as his religion and nation must remain until the Day of Judgment, of course, his miracles must also be permanent. The Quran is the highest miracle of all the prophets, because although the rest of the miracles were considered very important and extraordinary in relation to natural matters, there was no aspect of spirituality in them. The miracle of our master and prophet is of such a level in terms of spirituality that the wise men and philosophers of the world do not understand a single point of its points and the smallest series of its secrets. Also, regarding words, which are considered from the world of nature, he has composed words and phrases that the style of words, sentences and verses of the Quran are arranged in such a smooth and orderly manner that all the Arab eloquence and rhetoricians kneel before it. Until now, despite their complete hostility and enmity towards the Holy Prophet (peace and blessings of Allaah be upon him and his family), they have not been able to produce a verse like it. Therefore, his blessed soul is the highest of the souls of the prophets, his noble religion is the greatest of the religions, his miracle is the noblest of miracles, and his divine law is the most comprehensive of laws. This means that his religion and law must remain until the Day of Judgment because it is not abrogated, and no incompleteness appears in it until another law completes it.

Those to whom We gave the Book recite it with the right to recite it. As for what is meant by those who were given the Book, two statements have been narrated from the scholars of interpretation. Some have said that they are the believers of the people of Islam to whom God revealed the Quran, and perhaps it is the Almighty's statement, "They recite it with the right to recite it," which urges and encourages them, and that the phrase and that the expression is appropriate for the position of Muslims, and also the Almighty's statement, "Those who believe in it," apparently assigns faith to such people who were given the Book, and that the appropriate assignment is to the people

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of Islam, not to the Jews and Christians.

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Another saying is that those who were given the Book are the Jews and Christians who believed in the Prophet of Islam, peace be upon him and his family, and after the previous verses were used as a place of criticism and criticism of the People of the Book, the verse praises and glorifies those of them who believed in the Messenger of Allah, peace be upon him and his family, and confirmed his presence. They recite it with its rightful recitation. Such believers, to whom We have sent down the Quran, recite the Quran as it should be recited.
And as to what is meant by the rightful recitation, there is a saying: 1- They recite the Quran with dignity, with attention and contemplation in the verses, and with attention and submission. And about them is the saying of the Almighty: "Those who, when Allah is mentioned, their hearts are filled with joy." 2- They recite what is in the Quran from the attributes of the Holy Prophet (peace and blessings of Allah be upon him and his family) and do not conceal it and express it well. (Kalbi) 3- They consider the forbidden in the Quran to be forbidden and the lawful to be lawful as it was revealed and do not distort it. (Abdullah Mas'ud) 4- They act on the firm principles of the Quran and believe in its parallels and leave the understanding of its meanings and expression to the wise. (Hasan) 5- They do not fail in following the Quran and express it as it should be expressed and do not express their own opinions and beliefs. (Mujahid) The statement that was quoted from the commentators is not a prohibition against pluralism. Perhaps all of them are meant, in line with the Almighty's statement:
"Those are the believers who believe in it, and whoever disbelieves in it, those are the losers." These are the believers who are characterized by all levels of faith, and in contrast to them are those who have covered their faith with disbelief, and they either do not believe at all or (some believe and some disbelieve).

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[Surah Al-Baqarah (2): Verses 122 to 124]

Hint

O Children of Israel, remember My favor which I have bestowed upon you and that I have preferred you over the worlds. (122) And fear a Day when no soul will avail another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided. (123) And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, “Indeed, I will make you a leader for mankind.” He said, “And of my descendants?” He said, “No.” My covenant will reach the wrongdoers (124)

Translation:

O Children of Israel, remember the favor which I bestowed upon you and chose you and preferred you above all people.
And fear and guard yourselves from the punishment of a Day when every soul will be recompensed for its own deeds, and no one will be put to shame for another. On that Day no ransom will be accepted from anyone, nor will intercession avail anyone. On that Day no one will have a helper or a helper.
And remember when his Lord tested Abraham with words, and he passed them all. And Allah said to him, "I have chosen you as a leader of the people." Abraham said, "You will be a leader of my descendants." Allah said, "My promise will never be fulfilled by those who break it."

Explanation of verses

O Children of Israel, remember My favors which I have bestowed upon you until the end, in that two verses bring the discourses which were about the Children of Israel to an end, and it was like this verse that began the discourses, and it also concludes the matter with this verse, so that the beginning of the speech and the end of it are the same.

And a question may arise here that repetition does not seem right in the eloquent speech, how is it that two verses have been repeated here that do not differ in wording or in meaning.
The commentators have anticipated this objection and answer that the first verse is so that the Jews of the time of the Messenger of Allah (peace and blessings of Allah be upon him and his family) would remember the favors which Allah had bestowed upon their fathers, and would believe in them gratefully and not disbelieve.

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And the second verse is a threat so that they may fear the Hour, the punishment, and the Day of Resurrection and know that on that Day they will have no recourse and no one's intercession will be of any use to them. Also, the repetition is a favor to them so that they may be mindful, and perhaps the repetition is due to the large number of people addressed, because the fact that two verses were not revealed at the same time was revealed to remind and remind a group of Jews.
And when Abraham was tested by his Lord with words, he fulfilled them. Regarding this blessed verse, there are many commentators who have discussed both the words and the meanings of the words in the books of interpretations, and here I have selected some of their words and briefly mentioned some of their words.
The Twelver Shia scholars have taken the verse as one of the greatest evidences and proofs that the Imam must have the status of infallibility and be free from every mistake and sin, pure and clean from every undesirable and reprehensible behavior, and free from every ugly act. On this principle of Imamism, they have proven that the caliphate and imamate must be established by the decree and appointment of the Messenger of Allah (peace and blessings of Allah be upon him and his family) himself or the previous Imam, because infallibility is a spiritual matter and a high status that no one knows except the "Knower of the Unseen."
So if we want to prove with this above verse that the Imam and Caliph after the Holy Prophet (peace and blessings of Allah be upon him and his family) must be appointed by the Prophet (peace and blessings of Allah be upon him and his family), and not by

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the hands of people, we must consider the words and meanings of the verse, the words of the commentators, discuss it, and point out something to the readers. First point: We say that "testing" means trial and examination, and since trial and examination are true for someone who does not know the truth of things, and God is omniscient with all infinite information, it is because the commentators say that the meaning of trial is those commands and duties that Abraham (peace be upon him) was obligated to carry out, and they figuratively call it "tribulation" and examination.

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Second point: There is also a debate among the commentators about what the words that Abraham (peace be upon him) was obligated to carry out and with which he was tested were. Some believe that his test was related to beliefs, such as the fact that he was obligated to look at Venus, the moon, and the sun, and to oppose idolatry and submit to the commands of God Almighty in killing his children and being patient in the persecution of the infidels and the fire of Nimrod and other things. God tested Abraham (peace be upon him) with each of these and without them. Another view is that the meaning of the words is the same as the words that God taught Adam on the day of "the sixth" and tested the angels with them, where He said, "And Adam received from his Lord words." Another view is that the meaning of the words is the same as the apparent meaning of the word, "God tested Abraham (peace be upon him) with a word." The opinion is that although the word is used in the Quran in many cases for external objects, that is, it is interpreted as a word from external objects, their return is also the meaning of words and speech, and the speaker's intention is for the listener to declare what is in his conscience, such as the Almighty's saying, "We only say to something when We will that we say to it, 'Be,' and it is," Surah An-Nahl, verse 40, and his saying, "But indeed, the word of torment is true." Surah An-Nahl, verse 40, and his saying, "And indeed, the word of torment is true." According to verse 71 and the saying of the word of God, He is the Most High. In short, wherever a word or words appear in the Holy Quran, it is either a statement of fact that is intended to announce and explain the contents contained therein, or it

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is intended to create and impose on the addressee the act that he is obligated to perform. It is possible that the word, in terms of news or in terms of creation, remains incomplete in terms of external action. This is because God has characterized His words in completeness. And the word of your Lord was fulfilled in full upon the Children of Israel. Surah Al-A'raf, verse 133, and in Surah An'am, verse 115. And the word of your Lord was fulfilled in truth and justice, there is no substitute for His words. And since a word that comes from a speaker is incomplete until it is clothed in action, the verse states that the words of God Almighty have been fulfilled in full and have been fulfilled in the case of Abraham (AS). Third point: According to whether the meaning of words is the same as speech and speech, were

Abraham

(AS) tested as a child with words? Some say that they were glorifications and praises that Abraham (AS) was obliged to recite every morning and evening. It is narrated from the Prophet (peace and blessings of Allah be upon him and his family) that one day he said to his companions, "Do you know why Allah made Abraham His friend?" They said, "No, O Messenger of Allah." He said, "Because every morning and evening he used to say , 'Subhan Allah, al-hamdu lillah, la ilaha illallah, la illahu akbar, la hawla wa la quwwata illa billah, ali a'azim." When he finished, he said, " Our Lord, accept from me that You are the Hearing, the Knowing, until You say, 'Indeed, You are the Mighty, the Wise.'" Fourth point: According to the fact that the purpose of testing Abraham (peace be upon him) was to perform specific actions that he was obligated to perform, not words, speeches, supplications, or any other action or deed that he was obligated to perform. There is also a statement in it: 1- There are thirty qualities that God sent to the Holy Prophet (peace and blessings of Allah be upon him and his family) in three verses. In Surah Al-Ahzab, in verse 25, from the Almighty's statement, "Indeed, the Muslim men and the Muslim women," to the Almighty's statement, "For them is forgiveness and a great reward," he lists ten virtues and ten good qualities.

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And in the beginning of Surah Al-Mu'minun, from the Almighty's saying, "Successful are the believers who are humble in their prayers," to the Almighty's saying, "Those are the inheritors," he enumerates ten other attributes. And in Surah At-Tawbah, verse 113, from the Almighty's saying, "The repentant, the obedient," to the Almighty's saying, "And give good tidings to the believers," he enumerates ten other virtues, and Abraham was tested with these thirty virtues (Abdullah Abbas). 2- They tested and tested his Prophethood with the rituals and rules of Hajj. (Qatadah and Rabi') 4- Another said that at first, Prophet Abraham (PBUH) was tested with the stars, moon and sun to prove that all of these are possible and created, and he was also tested with the fire of Nimrod. 4- Another said that his Prophet was obliged to clean his head and body, such as Mu'madah,

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, using a toothbrush, cleaning his hair and mustache, performing ablution with a stone, then circumcising with water, cutting his nails, cleaning his armpit hair and pubic hair, which together make up ten types of cleanliness.
5- The meaning of the words of the Islamic rules is the mention of "There is no god but Allah", prayer, fasting, zakat, Hajj, jihad and other things.
6- Some have said that he was tested with his soul, children, wealth, heart, wealth given to guests, he gave his children as sacrifices, he gave his body as a sacrifice, he gave his heart to the Most Gracious God! And when he became detached from all of them, God Almighty took him as His friend.
Although what the commentators have said here can be summed up, the best of the sayings is the last one. Yes, the level of solitude and guardianship is not a small position, and the height of dignity cannot be reached by any mortal. Unless you become mortal, you will not reach the level of nearness to the Most Merciful until you give up what

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you have and unite with Him. Unless you sacrifice your life, wealth, and children in His path, you will never come close to His nearness, because the nearness of each person is as far as he is from another.
Give some thought and reflection to the words of the Almighty, where the address of honor to Moses (peace be upon him) is reached: "So take off your sandals, for you are in the sacred valleys" (Surah Taha, verse 12). Taking off your sandals has been interpreted as love for your wife and children. Whoever wants to step into the realm of closeness to someone must be detached from everything other than him, and must even forget himself, because the station of unity is a station that no one can reach. Only a few pure souls, after much testing by the charm of God Almighty, may find a way to Him and a sip of the clear water of divine knowledge and love will quench their thirst, and they will find peace in that station and attain a position in the highest ranks.
Although the verse does not state what the meaning of the words is, every scholar understands that the meaning of the words with which Abraham was tested must be the heavy duties with which God tested Abraham after he successfully passed the ordeal.

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Fifth Article: The Almighty's saying, "Indeed, I will make you a leader for mankind." What is the meaning of "leadership" after Abraham successfully passed the ordeal? The word "honor" comes from the source of God's glory. O Abraham, you have now become worthy of the position of leader and leader of all mankind, and We have granted you the position of leader and leadership so that you may be the leader and commander of people and all may obey you.
A group of commentators on Imamate have interpreted the verse to mean prophethood, because the status of prophethood is also the same as leadership over people. However, some commentators objected to the statement that the word "haal" does not correctly apply to the meaning of prophethood, because the word "jaalak" is an active noun in Arabic, and it has been established in the science of grammar that

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the active noun does not act except when it means present or reception, and here it acted, meaning it has an object, and that is enough for "jaalak" which is the object of what God says, "I will make you a leader of people," and that it was a gift and blessing that was bestowed upon Abraham after the status of prophethood, because if he was not a prophet, how would revelation have reached him? Also, if it has been proven in its place, Abraham's becoming an Imam was after the good news of the appearance of Ishmael and Isaac, when the angels gave him the good news that he would have children named Ishmael and Isaac, then how is it possible that at that time his Majesty did not have the status of a prophet, so in that case the address was both a prophet and a messenger. Therefore, it is clear that the status of Imamate that Abraham had It was forgiven, it was above the level of prophethood and mission.
And some people have taken Imamate to mean caliphate, which also does not seem right because prophethood is the bearing of news and information from the truth, and mission is the bearing of preaching, and caliphate is a vicegerency and position on behalf of the Messenger, unless the meaning of caliphate is the leadership of all human beings, and the Imam in this sense must have the complete divine guardianship, otherwise he will never be worthy of such a position, because prophethood and mission have levels, the last level of which is the general leadership and sovereignty over all human beings, and it follows from the verse that the kind of sovereignty and leadership that was bestowed upon Abraham after the test is considered higher than the first level of prophethood and mission, and that honorable position (

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that Abraham, peace be upon him, was proud of, and he sought the position for his descendants as well.
In the book of Imam Sadiq, peace be upon him, it is said that "God Almighty took Abraham as a slave before He took Prophets, and God took Prophets before He took Messengers, and God took Messengers before He took Khalila, and God took Khalila before He took Imams, so the sum of the things said, "Ini Jaeluk-lilannas." "Imaam,

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the great ones are in the eyes of Abraham, and from his offspring, he said, "There is no promise of the wicked." Imam al-Taqqi said:
The noble hadith is in the position of stating that Abraham passed through stages until he reached the point of perfection of servitude and servitude, and after God accepted him as a servant, He granted him the status of prophethood, and after the status of prophethood, He honored His Holiness with the status of messengership, and after completing all the perfections, he reached a place where he was worthy of the status of Imamate and leadership of all human beings.
From this it is clear that the status of Imamate is considered superior to all human positions, even superior and higher than the first position of messengership and prophethood. It was after Abraham (peace be upon him) that after he attained such a position and rank, he requested that such a position be granted to his children and descendants as well, where he said, "And from my descendants the honorable address has been given, 'The covenant of the unjust will not be fulfilled.'"
In summary, from the blessed verse and the noble hadith, some points can be extracted: 1- That man must ascend gradually and step by step in the arc of spiritual ascension and progress. Just as Prophet Abraham (peace be upon him) did not find the opportunity to attain the rank of Imamate, which is the final stage of human perfection and the leadership of all creation, until he had passed all the stages of virtue and perfection.
2- Although, of course, every prophet, every caliph, and every deputy of the prophet has the position of leadership, but since the differences and differences between the prophets in terms of position and rank and in terms of the generality of the mission seem to be great, and this is what the Almighty says

: "To each of the messengers We have favored some of them" (page 66, Ali Ba'ad, Surah Al-Baqarah, verse 254), it means that attaining the position of Imamate, which is the total divine guardianship, is granted to its people after passing through many positions and degrees. As is clear from the noble hadith and other evidence, it is a great gift and a precious gift that was bestowed upon Abraham after

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his position of prophethood and after many trials.
3- Perhaps the verses and narrations can be used in such a way that Imamate is the highest level of divine guardianship, which is the inner and true nature of prophethood and mission, and it is connecting with the kingdom of the world, taking possession of the materials of the universe, and seizing the truths of existence. This is referred to in the case of Abraham (peace be upon him) where it is said, "And thus We showed Abraham the kingdom of the heavens and the earth, and that he might be among the certain ones" (Surah An'am, verse 71). The kingdom is interpreted as the spirit and the inner nature of the world.
And of course, Abraham (peace be upon him) had already attained the status of guardianship before receiving the great gift of the status of messengership and prophethood, but his highest status, which is considered the last level of a perfect human being, was granted to him after many trials, and God presented and showed him the kingdom of heaven and earth until he attained the status of certainty and the spirit of divine guardianship manifested itself in the truth of his noble existence. And a person attains the state of certainty when his heavenly eye is opened and the world of the heavens, the soul, the mind, and the truth of everything are revealed to him and he observes it and the eye of the heart, which is much clearer and more penetrating than the eye of the mind, examines the secrets of the universes and, in addition to witnessing and separating, he becomes involved in the materials of the creatures and, with the permission of the Lord of the worlds, he becomes involved in the materials of the world to the extent that wisdom requires, because no one attains the position of Imamate, meaning that he is worthy of leading all creatures and human individuals, except someone who possesses a divine, holy soul and has become the manifestation and representative of all the attributes of Allah, as it has been said about Ali (peace be upon him):
"The eye of Allah is vast, the ear of Allah is all-seeing, and the hand of Allah is all-extending." Of course, Ali (peace be upon him) did not become the eye, ear, or hand of God, but due to the excess of closeness and proximity, he has become the representative of the divine attributes.

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And in another sense, it may be said that although both the mission and the Imamate share the meaning of leadership, the difference is that the position of the mission is only to preach and convey the divine commands to the people, and the duty of the Messenger in terms of the mission is to present the path to show the people the path of good and evil and what human happiness and virtue are ensured by. However, the Imamate, which is considered above the level of the mission, is not just preaching and presenting the path, but the Imam is the one who has a guardianship who, in addition to preaching and showing the path of guidance, also delivers what is desired, that is, he leads his followers to their destination, because the Imam is the possessor of possibilities and wherever wisdom requires, he disposes of everything in accordance with the divine will. It is about such people that it is said: "They guide by Our command."

Sixth point: The Almighty's saying, "And of my descendants, he said, 'My covenant with the wrongdoers will not be fulfilled.' What is meant by the covenant, and who are the wrongdoers, and why does God's covenant not reach the wrongdoers?" There is also a debate among commentators here.

Some say that it is the covenant of prophecy, since it is meant to refer to the Imamate of prophecy, and it is narrated from Imam Sadiq (a.s.) and Imam Baqir (a.s.) that it is the covenant of Imamate, and it is clear from the outward appearance of the verse that this is so, because after Abraham (a.s.) was honored with the mantle of Imamate and leadership of all human beings, and indeed, the leadership of all creation, he asked God for such a position for his descendants and children.

Another group of commentators state that it is the same covenant and pact that God previously made with the believers, not with the wrongdoers.

And perhaps the meaning of the covenant of love and true connection is that virtue is bestowed upon someone who has not done injustice to himself, because people who are unjust to themselves through self-interest and opposition to their oppressor master

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seem to have lost their original nature and have severed that covenant of guardianship and that bond of love and connection, as in Surah Al-Baqarah, verse Al-Kursi,

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it is mentioned that "And whoever believes in Allah has held fast to the trustworthy handhold, there is no separation from it." Only those who firmly hold on to the divine guardianship are believers who cultivate divine love and knowledge in their hearts and souls, not disbelievers and oppressors themselves. And the meaning is closer to the intended meaning both in terms of the word and in terms of the meaning, because through covenant and pact, a bond is created between the covenanted parties. Therefore, it can be said that perhaps the meaning of the covenant that is made with the oppressors in terms of Their oppression does not reach the same level of love and connection that they have deprived themselves of a great gift. Apparently, the meaning of the oppressor is someone who acts against the dictates of reason and the law, and the apparent example of this is polytheism with God. Indeed, polytheism is a great injustice. The lower level of this is any action and work that is outside the duty of humanity and contrary to its situation. After the blessed verse, it is clearly understood that the Imam and the one who is chosen to lead the people must be infallible and pure and free from any taint, and that a divine holy spirit must be present in him that protects him from any slip and error, and that no weak point or defect can be found in the veins of his being. Yes, how is it possible that a heart that is polluted by the filth of disbelief, idolatry, and thousands of spiritual filths can become worthy of such a position and position? A pure heart and a soul that understands wants to receive grace from the source of eternal grace, directly or indirectly? It is possible for someone to become the leader of all human beings who is better than every individual and more honorable than all of humanity, otherwise, an indisputable preference would be necessary. All the scholars and intellectuals of the world declare that an indisputable preference is considered one of the intellectual impossibilities. Since infallibility, as mentioned, is an inner matter and a spiritual attribute, and no one has any knowledge of it except the "Knower of the Unseen," the

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Imam must be appointed by permission. May Allah and the Messenger of Allah (peace be upon him and his family) be with him.
Imam Fakhr al-Razi in his great commentary, after he has interpreted Imamate as prophethood, has a saying here which I will briefly translate.

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says that the Rafidis, that is, the Shiites, argue from the verse in three ways that Abu Bakr and Umar are not worthy of Imamate.
First - Abu Bakr and Umar were disbelievers, and of course, while they were disbelievers, they were considered oppressors because the testimony of many literati is not reliable in the derivative of the essence, and according to the verse, the covenant of Imamate does not reach the oppressor neither at the time of disbelief nor at any other time, so they were not qualified for Imamate.
Second - The disobedient are considered to be oppressors, both outwardly and inwardly. By offering the salaam and testifying the two testimonies with their tongues, we do not know their inner state, whether their Islam was outward or they had believed out of fear or greed, or whether they had been cleansed of disbelief inwardly and had become free from oppression and sin. This is why we cannot accept them as leaders of the people. Therefore, someone who is worthy of such a position must be infallible. Since these people were not infallible, they did not have the opportunity to lead the people and be the Imam.
Thirdly, they were polytheists, and every polytheist is an oppressor, and the covenant of Imamate does not apply to an oppressor. However, they were polytheists by consensus, and the fact that a polytheist is an oppressor is based on the statement of the Almighty: "The covenant of the oppressors will not be accepted." And the answer is that they were considered oppressors while they were in disbelief, but after accepting Islam, they are no longer considered disbelievers and oppressors. They say that if an oppressor is truthful to someone who has committed injustice, whether in the past or present, he is called an oppressor. For example, according to the law of jurisprudence, if a person has faith while awake, he is called a believer while asleep, and even if he has

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faith, which is a condition of faith, he is not able to do so in that state. Also, because a person sometimes speaks and sometimes walks, he is always called a speaker and a mover, although he does not always speak and walk.
Then, in response, he said that a disbeliever is no longer called a disbeliever or a disobedient person after he converts to Islam, and likewise a disobedient person after he repents. For example, if someone swears not to greet an unbeliever after he converts to

Islam

, if he greets them, then such a person has not sworn an oath of disobedience. "The words of Fakhr al-Razi have come to an end." And we may reject the answer by saying that first of all, every scholar understands that someone who has spent a long period of his precious life in disbelief and polytheism and opposing the command of his Master is considered by the common sense of the wise to be among the oppressors, and it is correct to say that such a person has wronged himself by wasting his precious life in disbelief and polytheism.
Secondly, for a person with knowledge who ponders the word of God a little, it becomes clear and evident that the verse is in the position that the Imamate that was bestowed upon Abraham (peace be upon him) after the rank of prophethood, that is, that leadership of the people and that guardianship of all, which the Shiites consider as a condition for the successors and caliphs of the Holy Prophet (peace be upon him and his family), is not worthy of the position of just anyone. It requires a pure, holy soul and a pure bed to be worthy of such a position, and the sign and sign of such a pure soul is that he is infallible and does not commit any sin throughout his entire life, since it is appropriate that it is said regarding the family of the Prophet of Islam and those who were worthy of leadership and Imamate over all human beings: "Allah only wants to remove filth from you, O people of the house, and to purify you with purification." Surah Al-Ahzab Verse 33.
Yes, someone is worthy of such a position who is purified by God and characterized by spiritual virtues, and that is an inner matter, no one has knowledge of it except the

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"Knower of the Unseen." This is why the Shiites consider infallibility in the Prophet and Imam to be valid, and since infallibility is an inner matter and spiritual virtue, this is why they say that the Imamate and Caliphate should be verified by the text of the Prophet (peace and blessings of Allaah be upon him and his family) or the previous Imam, and it does not make sense for a divine position to be carried out by people for two reasons:
First, people have no knowledge of what is in the heart of anyone, and second, every wise and learned person knows and understands through reason that most people, except a few of them, are under the influence of the soul. Their rulings and judgments may be carried out lustfully and based on their own selfish inclinations, and not based on reason and sound judgment. So how can reason prescribe that such an important matter can be carried out by people?

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[Surah Al-Baqarah (2): Verses 125 to 129]

Hint

And remember when We made the House a place of assembly for the people and a place of safety, and [mention], "Take from the station of Abraham a place of prayer." And We charged Abraham and Ishmael, "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate." (125) And remember when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day." He said, "And whoever disbelieves - I will grant him enjoyment." (126) And when Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." (127) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. (128) Our Lord, and send among them a messenger Some

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of them recite to them Your verses, and teach them the Book and the wisdom, and purify them. Indeed, it is You, the Mighty, the Wise. (129)

Translation:

And when We made the House a place of safety and a place of worship, and We made the station of Abraham a place of worship and a place of prayer, and We took a covenant from Abraham and Ishmael that they would purify the sanctuary of Allah from idols and all impurity for those who perform the circuit of the sanctuary and bow down and prostrate themselves therein.
And when Abraham said, "My Lord, make the city a place of safety and security, and provide for its people abundantly from those who believe in God and the Last Day." And Allah answered Abraham's request. He said, "Whoever disbelieves in the favor and is not grateful, even if I give him a little in this world, in the Hereafter I will force him to the punishment and the fire of Hell."
And when Abraham and Ishmael raised the walls of the Kaaba, they said, "Our Lord, accept our service from us. You are the Hearing and the Answerer of the supplications of the people, and You are the Knower of the secrets of existence." Abraham and Ishmael said, "Our Lord
, make us submissive to You, and make from our offspring those who submit to You, and teach us the way of Your worship and forgiveness for our sins. You are the Forgiving, the Merciful. Our Lord, make our offspring worthy of raising from among them a Messenger who will recite Your verses to the people, teach them the Book and wisdom, and purify their hearts and souls. You are the Almighty, the All-Knowing, the Just."

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Explanation of verses

Hint

And when We made the House a place of refuge for people and a place of safety, there is no contradiction in the fact that the House is the verse of the Kaaba, and "place of refuge" is a place of return and return to the place of worship, and "place of safety" means a place of safety and security.
And God made the Kaaba a refuge, a place of refuge and a place of safety and security so that whoever is there is safe, even if someone who has committed a crime or shed blood outside the sanctuary takes refuge in the Kaaba. As long as he is there, no one has the right to attack him, force him out, and take revenge on him, unless they block the way for him so that he is forced to come out on his own, then they should punish him.
The reciters have recited the verse in two ways: Shaybah, Nafi' and Ibn Amir read it with a fath and the rest of the reciters read it with a fath. If it is read with a fath, it is news, meaning they took the place of prayer from the place of Abraham, and if it is read with a fath, it is a command to take the place of prayer from the place of Abraham.
There is a hadith regarding the revelation of the verse that one day the Messenger of Allah (peace and blessings of Allah be upon him and his family) passed by the place of Abraham with one of his companions. The man said, "Isn't this the place of your father Abraham?" He said, "Yes." He said, "Why don't you pray here?" He said, "Didn't Allah command me to pray here?" The narrator says that it was not until dawn that day when the verse was revealed.

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There is a difference of opinion among commentators as to where the Maqam of Abraham is in the Grand Mosque. Al-Nakha'i said that the entire Grand Mosque is the Maqam of Abraham, while Yamani said that the entire Grand Mosque is the Maqam of Abraham. Qatadah, Muqatil, and Saddi said that the Maqam of Abraham is where it is known as the Maqam of Abraham, and they pray two rak'ahs of the Tawaf prayer there. Some others say that there is a stone in the mosque where Abraham's foot sank, and that is where the Maqam of Abraham is.

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And We commanded Abraham and Ismail to purify My House. In the commentary of Abu al-Futuh, it is written as follows: Purify My House. The commentators say that the meaning of the verse is to build My House on purity. Ubayd Omar, Ata and Muqatil said that it means to purify My House from idols. Yamani said that the meaning of the verse is to make it fragrant. For those who come from the horizons and the surrounding areas and perform Tawaf. And for those who stay there and make their home. And for those who bow down, the number of prostration is the number of bowing down, and for those who prostrate themselves. Ata, one of the commentators, said that when they perform Tawaf, they should be among those who perform Tawaf, and when they sit down, they should be among those who perform Aqeef, and when they pray, they should say: "I am the one who performs Tawaf." It is narrated from Abdullah Abbas that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said: "Allah Almighty sends one hundred and twenty blessings to the Kaaba every day and night, sixty of those who circumambulate it, forty of those who pray, and twenty of those who look at it. " It is stated in the hadith that "looking at the Kaaba is an act of worship." Saeed bin Musayyib said: Whoever does not look at the Kaaba, he is released from sin by faith, reckoning, and confirmation, just as if he were born from his mother. Abdullah Abbas was asked whether it is better to circumambulate the Kaaba or to pray there. He said: Tawaf is for strangers, and prayer is for those who live near the sanctuary. Ata bin Kathir narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he said: "Staying in Mecca is happiness, and leaving it is misery." Abdullah Abbas also narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he said: "Whoever comes to Mecca in the month of Ramadan and stays there as much as he can,

Allah

Almighty will give him a reward like that of someone who fasted a hundred thousand months of Ramadan, and for every day he fasts, it is as if he had freed a slave, and for

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every night, it is like that." The Messenger of Allah (peace and blessings of Allah be upon him and his family) called the people of the sanctuary the people of Allah. And Abu al-Futuh says that it is stated in our narrations that proximity is disliked in Mecca and recommended in Medina.
It is said that Husayn ibn Akkak was a very wealthy man who moved to Mecca and spent his wealth, property, and belongings there and stayed there for years. When his fellow citizens went to Mecca and said to him, "You will never wish to return to your homeland and come to your property," he said, "What hope is there of returning to the world when you have only a little left of it?" Then he recited a poem,

"According to the beloved
, the lover knows that he has fallen dead at the door of his house. "
As for the virtue of praying in the Grand Mosque, it is from the Prophet (peace and blessings of Allaah be upon him and his family) that praying in my mosque is equal to a thousand prayers offered in other mosques, and praying in the Grand Mosque is equal to a hundred prayers offered in my mosque. "The end of Abu Al-Futuh's speech" And when Abraham said, "My Lord, make this a safe land," after building the Kaaba, Abraham prayed, "O God, make the city of Mecca a place of safety and security." The commentators say that Abraham, knowing from the knowledge of God Almighty that the city of Mecca is a place of worship, a place for the rituals of Hajj and Umrah, and a place of believers, thus asked God Almighty that the people would come there in safety and security and engage in worship with a secure heart.
And also, because he had left his son Ismail with his mother Hajar there by the command of God Almighty, and at that time it was a desert without water, grass, or water, and that his Majesty asked God to make the city safe and secure, and the Arabs of the desert

knew
that even though no buildings were found in it.
And grant its people fruits from those among them who believe in Allah and the Last

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Day. After asking for the safety of Mecca, he asks God to provide the city with fruits and vegetables, because apparently at that time Mecca was a desert and not cultivated. In order for the people to be comfortable there and to engage in worship and the rituals of Hajj, of course it must be both safe and fertile. The commentators say that the reason why the Prophet (peace and blessings of Allah be upon him) dedicated his prayer to those who believe in security and abundance of blessings, while when security and blessings are achieved, both believers and non-believers benefit from it is because, as in the previous verse, when he asks for the position of Imamate regarding his children and descendants and is answered, "The covenant of the oppressors will not be fulfilled" and his prayer is rejected regarding the oppressors of his descendants, here he was being polite and reserved his request. Believers and those who believe in God and the Day of Judgment.

And whoever disbelieves, he will enjoy it little. Perhaps this indicates that the main purpose of all worldly blessings, rather the purpose of the creation of the world, is those monotheistic and pious believers. And since the honor of creation and the wisdom of the system of the world are based on the foundation that the believer and the disbeliever, the happy and the wicked, the righteous and the unrighteous, all should be watered from the stream of mercy of God Almighty, it is that the disbeliever, like the believer, enjoys a little pleasure, then he will inevitably enter the fire, and that he has considered the enjoyment of this world to be little and insignificant compared to the disbeliever. Perhaps the original view is the blessing of this world compared to the Hereafter, as he said, "The enjoyment of this world is little," or the view is the severity of the punishment of the Hereafter, which is punished as a result of disbelief in the blessings of the disbelievers.

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Then they forced him to the torment of the Fire. After the disbeliever has gained a little of the worldly goods, he is forced into Hell. Perhaps the intention is that on the Day of Judgment, the disbeliever himself will have no choice but to throw himself into the Fire out of necessity and for the fire of disbelief that he has accumulated within

himself, because everything seeks its own kind, and like a magnet that attracts iron, the Fire of Hell attracts and attracts its own kind. Therefore, the disbeliever has no choice but to enter the Fire because he himself is the fire of Hell. And do not think that when the fire is embedded in the soul of a disbeliever, the fire of Hell is no longer painful for him. This is not so. Rather, that human reality does not change under any circumstances. The truth is that a person has not entered the fire until he sees the fire as painful, and that he enters Hell out of necessity because he sees himself as a person from there, and the fire captures him and causes severe pain to both his body and soul. However, since he is one of the people of Hell, he cannot get out. In the interpretation of the spirit of the Bayan, there is a statement in the interpretation of the verse that I will briefly translate as follows: Know that the city in the verse is an allusion to the physical form, and the Kaaba is the heart, and the circumambulation of the Kaaba is the circumambulation of the heart in the presence of Lordship, and the house is the example of the appearance in the world of angels, that is, the world of the visible and the inner world of the angels is the world of the angels, which is not visible to the naked eye and is in the world of the unseen. Just as the human body is an example of the appearance in the world of angels, in the world of testimony, and the inner world and the kingdom of the angels is his heart, which is in the world of the angels and is hidden from sight, and a mystic who can perform a true circumambulation of the heart can be said to have performed a true circumambulation of the Kaaba, and there is a hadith that says, "For God are the servants with whom the Kaaba is circumambulated, not they with the Kaaba."
And it is said that when a mystic wanted to go to Mecca, he had a son. He asked his father where he wanted to go. He said, "To the house of God." The son thought that whoever goes there will see God. He said, "Take me with you." The father said, "You are not yet worthy of going there." The son cried and begged until his father agreed to take him. When they reached the meeting place, the son fell and fainted. Then he died.

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The father was very saddened by the death of his son. He heard a voice saying, "You came seeking a house. You found a house." The son came seeking the owner of the house and received him. He is neither in heaven nor on earth, but he is in the seat of truth with a powerful king. Therefore, whoever sets his heart's aim and direction towards the true Kaaba, that is, towards God, the Almighty becomes his Qiblah, just as Adam became the Qiblah of the angels, because Adam was placed on him like a crown of dignity and became the embodiment of the glory and beauty of One. He became the Qiblah of all creatures and their leader, as Sheikh Attar says in Mantiq al-Tayr. He said:

"The Almighty said, 'Adam is not other than blind, and you will see that he is not satisfied.'

"And He breathed into him from a manifest spirit, and the secret of the hearts became manifest on the earth." And in another place He says:

"You came from the breath of the truth, Adam, you are the origin of the children of Adam. We have honored you." "And when Abraham raised the pillars of the House and Ishmael, O Messenger of Allah, remember when Abraham and Ishmael raised the pillars of the Kaaba. Whether Abraham himself built the Kaaba or Abraham rebuilt it twice after the Kaaba was destroyed by the flood of Noah, there is a difference of opinion among the commentators that has been disputed in the books of interpretation:

1- Abraham himself built the Kaaba, and there was a mound of red sand in the shape of a dome.

2- Adam built the Kaaba first, and it was destroyed by the flood of Noah. Mujahid and Amr ibn Dinar, and Prophet Abraham and Ismail rebuilt it twice. "Abdullah Abbas and Atta" 3- It is narrated from Imam Muhammad Baqir (peace be

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upon him) that he said, "We were performing Tawaf with my father, Imam Zayn al-Abidin (peace be upon him), when suddenly a man put his hand on his back.

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and said, "O son of the Messenger of Allah, I have a question." My father did not answer until he finished Tawaf and prayed at Maqam Ibrahim. Then he asked for the questioner. The man stood up and said, "I want to know where the Tawaf started and what was the reason for it." My father replied, "Where are you from?" He said, "From Syria?" He said, "From which city?" He said, "From Jerusalem?" He said, "Have you read the Torah and the Gospel?" He said, "Yes." He said, "O brother." The beginning of Tawaf was when God said, "I am creating a vicegerent on earth," and the angels said, "Will You create in it one who will cause corruption in it?" And the message came, "I know what I do not know." You know, the angels were afraid that they would object to God and become the object of His wrath and anger. That was when they built a building of supplication and lamentation and circumambulated the Throne of God. God looked upon them with mercy. Then He placed under the Throne a house of green sapphire for them to circumambulate, and that is the House of the Occult, which is mentioned in the Holy Quran, and seventy thousand angels will circumambulate there every day until the Day of Judgment. Then God commanded the angels to build a house on earth in the same length, width, and height as the house is, so that it may be a place of circumambulation for people. The man said, "It is recorded in the Torah and the Gospel, O son of the Messenger of God." And according to Ibn Abbas, when Adam descended from Paradise to Earth, he was told, "O Adam, build a house on Earth that will be a place of worship, remembrance, and circumambulation for people, just as you saw the angels having places of worship around the Throne." That is why Adam, with the help of Gabriel, built the Kaaba. And also according to Ibn Abbas, Adam, peace be upon him, traveled from India to Mecca on foot forty times after the construction of the Kaaba. The Kaaba remained standing until the flood of Noah caused God to take the Kaaba to the fourth heaven. Every day, seventy thousand angels circumambulated it. The place and location of the

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Kaaba was empty until the time of Abraham, peace be upon him, when he was ordered to rebuild the Kaaba. The hadiths and statements of commentators regarding the construction of the Black Stone, what kind of stone it was,

and

where it was obtained differed, and it does not seem to be of much use in explaining it. That is why we have refrained from explaining it in detail. Ali ibn Ibrahim narrated from Sadiq Al-Muhammad (AS) that the Kaaba was a place without water and grass, and after Ismail (AS) was born from Hagar, Sarah, the wife of Abraham (AS), became jealous and very sad, and in this regard she used to harass Prophet Abraham (AS) because they have likened a woman to a crooked rib. If it is left as it is, it will be of no use, and if it is straightened, it will break and will cease to be of any use. When his Prophet complained to God, he was ordered to take Hagar and Ismail out and said, "O God, where shall I take them?" He was told, "Take them to My sanctuary and My safe place, and that is the first place of the earth that I created." Then Gabriel (AS) brought a light, and Abraham (AS), Hagar, and Ismail rode with Gabriel from the direction of Syria, where he lived. They set out from wherever they could find a place of good water and purity. Abraham wanted Gabriel to take Hagar and Ismail down. He kept on waiting until he reached Mecca, where he saw a desert that was not cultivated. Gabriel said, "The messenger who brought Ishmael and his mother down here, yes." When he brought them down and wanted to return to Sarah, Hagar said, "How can you leave us in the desert alone, without water or food?" Abraham said, "I have been sent like this, and the One who ordered me to leave you here will suffice you." He returned because he had made a covenant with Sarah not to disembark. He said, "Our Lord, I have settled some of my descendants in uncultivated valleys until the Almighty says, "Perhaps they will be grateful." Surah Ibrahim, verse 40.

When the day dawned, Ishmael became thirsty. Hagar wandered around the desert to find water, but she did not find any water, and she called out, "Didn't you answer me when Ishmael was found in the desert?" After that, she saw that Ishmael was nowhere

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to be found. In search of Ishmael, she said, "Our Lord, I have settled some of my descendants in uncultivated valleys until the Almighty says, "Perhaps they will be grateful." 1. Surah Ibrahim, verse 40. He climbed the mountain of Safa and saw a mirage from afar

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(1) Then Abraham said, "My Lord, I have settled some of my descendants in a barren desert (as far as he can tell) that perhaps they will be grateful."

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She thought it was water and went down to seek water. She wandered around the valley of Safa in search of Ismail until she reached Marwah and climbed Mount Marwah. Then she saw a mirage in the valley of Safa, thinking that water had come down. When she did not find Ismail, she turned back towards Safa. There, she saw Ismail, who had made the Sa'i of Safa and Marwah seven times. When she looked, she saw water flowing from under the two feet of Ismail, peace be upon him. Hagar covered the area around the water with a cloth, and on this occasion that water is called Zamzam, and that water began to flow until she reached Arafat and Mecca. Birds and wild animals gathered around that water. Then the caravan of travelers passed by. As a result of the gathering of wild animals and birds, they realized that water had been found there. They went down to seek water. They saw a woman and a child living under a tree. After asking about their condition and the answer, they asked Hagar, "Do you give us permission to settle near you?" Hagar said, "The Most Gracious One must give permission." When Abraham, peace be upon him, came and asked permission, they pitched tents near them. They raised it and Ismail (peace be upon him) and Hagar became friends with them and each of them presented one or two sheep to Ismail. When Abraham (peace be upon him) came the next day and saw that state, he was very happy and Hagar and Ismail lived with them until Ismail (peace be upon him) reached the age of maturity. Then Abraham (peace be upon him) was ordered to build the Kaaba. He asked where he should build it. He was told to do so in the same place where Adam's dome was and the earth was destroyed by Noah's

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flood. God raised that dome and at that time the world was drowned. However, the city of Mecca remained and for this reason Mecca is called "Bayt al-Atiq". So when Abraham (peace be upon him) was ordered to build the Kaaba and he did not know where to place it, the boundary of the Kaaba was determined by Gabriel and he brought the pillars of the Kaaba and the Black Stone from heaven. The Black Stone was originally white as snow and became black due to the frequent touching of the infidels. So Abraham began to build, and Ishmael brought stones from the mountain until its pillars were raised to a height of nine cubits, and the Black Stone was set in place, and a door was opened in it to the east and a door to the west, and the door that opened to the west was called Mustajar

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), and Hagar settled there. After it was finished, Abraham and Ishmael (peace be upon them) bathed in the same Zamzam water on the eighth of Dhul-Hijjah and began performing the Hajj. After completing the construction of the Kaaba, Abraham said, "My Lord, make this a safe country and provide its people with fruits." Until the end of the verse, which has been explained.
Our Lord, accept from us, for You are the All-Hearing, the All-Knowing. Abu al-Futuh al-Razi says that this is one of the places where a word has been omitted. It should read: "Our Lord," as Abraham and Ishmael used to say: "O our Lord, accept from us." O our Lord, accept from us, for You are the All-Hearing, the All-Knowing, and You know our actions and deeds.
He also asks whether the Hearer and the Seer are two other attributes of the attributes of divine beauty, or whether its return is through knowledge, meaning that He is the Knower of the audible and the Knower of the visible. However, the correct statement is to say that the two attributes are "alive," which means "alive" in the sense of being active and perceptive, and "seeing and hearing," and "alim" is an exaggerated term used to increase knowledge. (End) Yes, it is better to say that the Hearer and the Seer are not two additional attributes of the attributes of God, because although all the divine attributes of knowledge and power, and the rest of the attributes of beauty and glory

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are one and the same divine essence, and the plurality is due to the addition of possibilities, and if not, all the attributes of the glory of the Glorious One are due to the necessity of existence, and all the attributes of beauty and perfection of the imperishable are due to the attribute of His divinity, and the plurality is due to the addition of concepts and additions, but apparently in the Hearer and the Seer there is only a plurality and multiplicity in the word and it is considered different from knowledge, not in the concept, and if not, it is the same knowledge that sometimes we add the attributes of seeing and say that He is the Exalted, the Seer, and sometimes we add the attributes of the vast and say that He is the Hearer.
In short, in the rest of the attributes, although the return of all is to the essence of One and the attribute of His sovereignty, but considering the addition of cases and the relation of attributes to possibilities, a conceptual plurality arises in the divine attributes, as if we say that the attributes of God Almighty are the essence, the reality, and the unity.

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However, due to the concepts and their addition to the beings in our intellect and understanding, as well as in our words and speech, they are considered multiple and plural, not externally and in the essence of the matter, but in the name "Hearer and Seer." Apparently, only in our words and speech, which we consider to be two of the names of the Most Beautiful Names, but not in reality and in the essence of the matter, there is multiplicity and pluralism, nor is it multiplicable in concept and meaning, because in reality it is the same knowledge that is called the Seer in addition to the visible and the Hearer in addition to the audible, meaning that one concept is abstracted from knowledge, which is knowledge, not multiple concepts such as power and will, from which multiple concepts appear.
Our Lord, make us Muslims, for You. Abraham and Ishmael, peace be upon them, pray to God, saying, "Our Lord, make us submissive and submit to Your command."

There may be an objection.

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How could Ibrahim Khalil-ur-Rahman (peace be upon him), who is considered one of the most determined prophets, and Ismail (peace be upon him), the sacrificer of Allah (peace be upon him), ask God to convert them to Islam? If we take Islam here to mean submission and obedience, not Islam, a term that means confession of the two testimonies, even though accepting Islam in this sense is the first level of servitude, and of course, Ibrahim and Ismail (peace be upon them) had higher levels than that, so asking was not without achieving what was achieved, and achieving what was achieved is impossible.
Also, accepting Islam, whatever its meaning, is considered an act of choice, and asking for what is right has no meaning unless its prerequisites are knowledge and power, and whatever is related to achieving what is obligatory and beyond one's control, is asked from God, and since it has been achieved, it is also achieved.

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Answer

Islam, like faith, has levels and degrees. The first level is the same confession on the tongue, and perhaps it refers to the same meaning. The Almighty said, "The Arabs said, 'We believe.' Say, 'You do not believe, but if you say, 'We surrender.'" (Surah Al-Hujurat, verse 14), and the last level is complete submission to the commands of the Lord, surrendering one's life, wealth, and entire being to His pleasure, and examining one's nothingness and annihilation in the face of His authority. Rather, a person does not reach the level of the true meaning of Islam, which is derived from surrender and submission, unless he becomes like a dead person in the hands of a washerman and does not consider himself or others to be the source of any effect. Between the two levels, there are many levels, and the seeker of the path to happiness must gradually and with great effort raise himself from the lowest level of Islam to the highest level of faith and Islam.
From here, the answer to the second point is also given, because although the status of Islam is considered an optional matter due to its prerequisites, the emergence of

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such a status and its realization and attainment are not worthy of everyone's status and are beyond the control of mankind, because it is dependent on the level of guardianship, and such a status and status are made possible for someone who has passed the levels of perfection and has surpassed the level of humanity with Ali. It is a divine matter and a spiritual kingdom and is dependent on arduous deeds that seem difficult, even impossible, for mankind to bear. Since the attainment of spiritual kingdom and its realization are beyond the control of man, this is why Abraham (peace be upon him) asked God to make such a kingdom smell of dignity. And show us our rituals and repent to us. Indeed, you are the Most Merciful. The rituals are the plural of rituals and mean worship. Abraham (AS) asks God to teach us the way of Your service and to make us successful in the deeds that You intend.

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(1) The Arabs said, "We believe." Say, "You have not believed in them, but you have embraced Islam."

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And the word "Nask" literally means to wash and bathe, and prayer is called "Nask" in the saying of the Almighty: "Indeed, my prayers and my prayers" because it purifies the soul and cleanses it from spiritual impurities, and "Repent to us" and also asks that He forgive us. (Question) How did Prophet Abraham (peace be upon him) ask God to accept his repentance and that of his descendants, when Abraham and Ishmael (peace be upon them) were both prophets and infallible, and they never committed any sin or mistake, and repentance is asking for forgiveness from sin? (Answer) Perhaps the meaning of the mistake that the prophets were in a position to ask for forgiveness for, as it has been narrated in the hadiths that the Prophet of Islam (peace be upon him and his family) used to seek forgiveness seventy times a day for those who, due to the demands of natural affairs and the propagation of the message, were oblivious to the Almighty and were distracted by the world of nature, because they were neglectful of the world of God and preoccupied with material matters. It is considered a major sin for the nobles.

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Our Lord, and send among them a Messenger from among them who will recite to them Your verses. After building the Kaaba and gathering there, Abraham (peace be upon him) asked his Lord for a second time to send among them a Prophet and Messenger from among the people of Mecca. And such a Messenger is the Seal of the Prophets (peace be upon him and his family) who was sent from among the people of Mecca and among them by a Prophet, as he said in a hadith, "I am the supplication of my father Abraham (peace be upon him and his family) and the glad tidings of Jesus (peace be upon him)." The evidence that the Messenger of the Seal of the Prophet (peace be upon him and his family) is meant is the same as the verse that says in them in Mecca and among them from the people of Mecca, and there is no such Prophet except the Messenger of Islam (peace be upon him and his family) and the Messenger who teaches the people the verses of the universe and the soul. And He teaches them the Book and wisdom and purifies them. Indeed, You are the Almighty, the Wise. And He also teaches them the knowledge of the Book and the rules of the Quran and the divine laws. "And wisdom" is the meaning of wisdom that is mentioned in several places in the Quran, such as where it says, "And whoever is given wisdom, he has indeed been given much good." Surah Al-Baqarah, verse 282, and also regarding

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some of the prophets and their status and dignity, to whom We have given knowledge and wisdom, there is a difference of opinion among the commentators: 1- Knowledge and recognition of religion. (Malik ibn Anas) 2- Prophetic tradition. (Qatadah) 3- Knowledge of wisdom that cannot be understood except by the pleasure of the Messenger. (Zayd) 4- Wisdom here is the same characteristics of the Book, which are both verses and wisdom. 5- Wisdom is a light in the heart that illuminates and enlightens the heart, and just as the eye sees things with the light of wisdom, the heart sees things with the light of wisdom. 6- The wise say in the introduction of wisdom: Wisdom is the knowledge of the truth of things to the extent of humanity's capacity.

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And all the articles that were mentioned in the last meaning, which is from the wise, can be collected and each one can be introduced to wisdom in its place and in relation to its own position, because recognizing the religion and the Prophetic tradition and the characteristics of the Book (the Quran) are each a kind of knowledge of the truth of things, and also recognizing the truth of things and what scholars have understood and reached from the teachings, rules, and laws of the Book and the Sunnah is a light that has risen in their hearts and made their hearts see and enlightened. Therefore, it is better to use the same article of the wise who said in the introduction of wisdom: "Wisdom is the knowledge of the truth of things to the extent of humanity's capacity." And He will purify them." And Abraham, peace be upon him, also asks God Almighty to send them a prophet from among the people of Mecca who will purify their souls and spirits from reprehensible traits and morals and adorn them with human qualities and virtues.

To understand the secrets of the universe and to understand the stages of human evolution that are made possible by the teachings of the Quran and the prophetic instructions, observing the degree of moderation is considered the first condition for human perfection and progress. Whoever wants to climb the ladder of progress and exaltation, the first and most basic condition is that he should stand alone as a fighter and fight against his evil self (

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and exert such strength and courage on the battlefield that he will triumphantly free his soul, which is a divine sign, from the captivity of the animal soul and establish his body in the kingdom as the seat of his sovereignty, as was the duty of the Prophet of Islam, peace and blessings be upon him and his family, as he says: "Indeed, I have been sent to perfect the noblest morals."

In short, the blessed verse is about the characteristics and virtues of the Holy Prophet (peace and blessings of Allah be upon him and his family) and Abraham's request was to send such a messenger who would have four advantages: 1- Reciting the creation and legislative verses. 2- Testing the divine book and laws.

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3- Testing wisdom and explaining some of the secrets of the universe. 4- Testing the path of purifying souls and showing the degree of moderation that is possible through action and struggling with the evil soul of man. There are two principles of the perfection of humanity without which progress and elevation to the level of perfection is not possible for anyone: one is the perfection of the theoretical faculty and the other is the perfection of the practical faculty, the first of which is called theoretical intellect and the second is practical intellect.

The completion of theoretical reason with actions and the application of the intellectual power, and the contemplation of the secrets of beings and the contemplation of the system of the world and the characteristics and effects that are inherent in each of them, is done to the extent of humanity's capacity. The completion of the two rational aspects, in addition to the knowledge of the planning of the destination, is called wisdom, and the first is interpreted as divine wisdom and theoretical reason. Of course, such wisdom is ultimately stable, productive, and the survival of the soul, which, without the movement of the soul and the application of the intellectual power, will not be realized for anyone. The second and third are interpreted as natural wisdom and practical reason. The completion of practical reason is done in the refinement of morality and the moderation between the powers and the application of each human power and emotion in the work that is worthy of it and its duty, so that from it the four virtues and qualities of the soul arise, which are: courage, chastity, wisdom, and justice. And it is worth mentioning that

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The four qualities and their explanation and what results from their effects and characteristics are the books of ethics that have been recorded by scientists and scholars of ethics.

In short, someone who ponders and thinks about the verses of the universe and uses the power that God has given him and thereby expands and broadens his thought, of course, he becomes aware of some of the secrets of the universe and thereby strengthens and illuminates his theoretical intellect.

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And also, as a result of observing with the soul and purifying the soul and spirit and taming the savage and bestial powers, the practical intellect becomes strong and as a result of that light appears in the interior and what was closed to the senses returns to the purity of the conscience and some of the invisible things are seen. That is when he finds something "which no eye has seen, no ear has heard, and which has not occurred to anyone."

And the sending of messengers and the revelation of the divine books are entirely for the purpose of strengthening and completing the two powers, and the Prophet of Islam, may God bless him and grant him peace, is the means of completing the two powers, showing the people the most beautiful aspect and the sweetest expression of the good news, and making the path to achieving it accessible to them, and by promising them reward and threatening them with punishment, he prevented mankind from doing unseemly things, and he tested the path of happiness and leadership, and virtue, with complete clarity, with mankind.

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[Surah Al-Baqarah (2): Verses 130 to 134]

Hint

وَ مَن يَرغَب عَن مِلَّةِ إبراهِيم إلاّ مَن سَفِه نَفسَه وَ لَقَدِ اصطَفَيناه فِى الدُّنيا وَ إنَّه فِى الآخِرَةِ لَمِنَ الصّالحين (130) إذ قال لَه رَبُّه أَسلِم قال أَسلَمت لِرَب العالَمِين (131) وَ وَصّى بِها إبراهِيم بَنِيه وَ يَعقُوب يا بَنِى إن اللّه اصطَفى لَكُم الدّين فَلا تَمُوتُن إلاّ وَ أَنتُم مُسلِمُون (132) أَم كُنتُم شُهَداءَ إذ حَضَرَ يَعقُوب المَوت إذ قال لِبَنِيه ما تَعبُدُون مِن بَعدِى قالُوا نَعبُدُ إلهَک وَ إله آبائک إبراهِيم وَ إسماعِيل وَ إسحاق إلهاً واحِداً وَ نَحن لَه مُسلِمُون (133) تِلک أُمَّةٌ قَد خَلَت لَها ما كَسَبَت وَ لَكُم ما كَسَبتُم وَ لا تُسئَلُون عَمّا كانُوا يَعمَلُون (134)

ترجمه:

کیست که از ملت و آئین ابراهیم روی بگرداند و اعراض نماید مگر مردمان سفیه و بی‌خرد در صورتی که ما ابراهیم را در دنیا برگزیدیم و برتری دادیم و او در آخرت از صالحین و شایستگان است، آن گاه ابراهیم گرامی گردید که پروردگار او فرمود ای ابراهیم تسلیم امر پروردگار شو گفت تسلیم گشتم و منقاد امر پروردگار عالمیان

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.گردیدم

ابراهیم و یعقوب بفرزندان خود توصیه نمودند که ای فرزندان ما خداوند برای شما دین و آئین پاک انتخاب نموده و شما از آن دین و آئین پیروی کنید بطوری که نمیرید مگر اینکه مطیع و مسلم باشید، آیا شما مسلمانها حاضر بودید وقتی که یعقوب را موت در رسید در آن هنگام بپسران خود گفت شما بعد از من چه چیز را عبادت مینمائید گفتند ما عبادت میکنیم خدای تو را و خدای آباء تو را ابراهیم و اسمعیل و اسحق که آن خدای یگانه است و ما آن خدای یگانه را منقاد و مطیعیم، آن گروهی که گذشتند هر چه کردند و کسب نمودند نفع یا ضرر آن برای خود آنهاست و نیز شما آنچه بکنید نفع و ضرر آن .عاید خودتان میگردد و شما مسئول کار آنان نخواهید بود

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توضیح آیات

اشاره

And whoever desires to abandon the religion of Abraham except one who has made himself foolish. According to the law of Arabic language, the word "desire" has two contradictory meanings. Whenever it is followed, it is followed by "an", as here, "He desires to abandon the religion of Abraham" in the sense of aversion and hatred, and whenever it is followed by "fi", it is followed by desire and desire. "The fool is the soul." Some say that "the soul" is the object of "the soul," and some say that "the soul" is distinct. In short, a foolish and ignorant person is called a fool, and the meaning is that a foolish and ignorant person turns away from the nation and religion of Abraham. However, a wise and learned person, when he understands and distinguishes between right and wrong, and also when he has thought and practice, knows that salvation and the attainment of happiness and virtue lie in following the religion of truth and walking on the path of humanity. This is what makes him strive, and as a result of striving, of course, he distinguishes between right and wrong, and understands that the true religion is the religion of Islam, which is in accordance with the nation of Abraham. This is what makes him say that no one turns away from the nation of Abraham except a fool and an unwise person. And in a hadith that is

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apparently from Imam Sadiq (a.s.), after being asked about his intellect, he says, "Intellect is what serves the Most Gracious and attains the Paradise." That is, with intellect, the Most Gracious is worshipped, and it is with intellect that a person attains happiness and virtue, and as a result, he becomes a winner in the Garden of Eden. Here, another point also seems to be made. Perhaps the meaning of "whoever is foolish and unwise in relation to himself" is that a person who is foolish and unwise in relation to himself, that is, does not know himself, such a person will certainly not know his God and the true religion. "Whoever knows his own self has known his Lord." "I know you by your own self, I know you by your Lord." The one who knows himself by servitude will know his God by divinity, and the one who knows himself by need and necessity will know his origin by needlessness and sufficiency.

In short, someone who has realized the truth of possibility and understood that it is possible to be nothing in its own essence.

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All that is of existence and perfections of existence is an illumination from the grace of infinite eternal mercy and that relationship of disability and creation has examined itself in relation to that true cause and that eternal being, and his knowledge has reached the limit (eye of certainty) and perfection, and what the rest of the people hear with their ears, such a person has attained wisdom from foolishness and foolishness, from ignorance to knowledge, and from lack of understanding to wisdom, and as a result, he does not deviate from the true religion and bows his head in obedience and submission and submits to the commands of God Almighty. And we gave Abraham honor and virtue in this world over the worlds and in the hereafter we made him one of the worthy servants. They say that the virtue and dignity that was bestowed upon Abraham (peace be upon him) is the result of Abraham's own prayer, where he asked his Lord, "My Lord, grant me judgment and join me with the righteous." When his Lord said to him, "I have submitted," he said, "I have submitted

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to the Lord of the Worlds," it is evident that the verse is the cause and reason for Abraham's honor, and that We chose Abraham and honored him with the mantle of prophethood and the first of determination, and also gave him the status of a guardian and left his nation until the Day of Judgment. This is because when We said to him, "Consume Islam and submit," he said, "I have submitted to the Lord of the Worlds." A question may arise here that if Abraham did not have Islam and was then commanded to accept Islam, firstly, he must have been an infidel and an oppressor by nature, and as stated in the previous verses, the covenant of guardianship does not apply to an oppressor. Secondly, if he did not have Islam, rather the rank of guardianship, how could he have been able to receive revelation that would have emanated from the source of divinity the address "Islam" (bringer of Islam). If you say that he had Islam, then ordering him to accept Islam would have been nullified and the acquisition of knowledge would have been achieved. It is not reasonable for someone who has Islam to be called a Muslim.
Answer: As stated elsewhere, Islam, like faith, has many levels and innumerable degrees

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The first level is the confession of faith with the tongue and the recitation of the two testimonies, even if there is no heartfelt belief. Although such Islam does not bring any benefit in the hereafter, it is subject to the rules of Islam in this world until the opposite appears. The last level is complete submission to the commands and prohibitions of the Lord, submission to the predestination, and the delegation of all affairs to that which the pen of predestination has written on it, so that all the desires and desires of the person become insignificant and insignificant in the presence of the eternal predestination.

And in Bihar, there is a hadith of the Ascension, which narrates a detailed hadith from Irshad Daylami regarding the truth of faith and Islam, and I will briefly translate it here: "The speaker comes from the source of divinity, O Ahmad, do you know which life is easier and which life is more lasting?" He asks, "Or I do not know, O God." But a

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pleasant life is for the one who does not neglect My remembrance and does not forget My blessings and is not ignorant and ignorant of My truth and seeks My pleasure night and day. But as for the eternal life of the righteous one, who acts with his soul in such a way that he makes this world insignificant, insignificant and small in his eyes and the Hereafter great and chooses My desires and wishes over his own desires and seeks My pleasure and considers the truth of My blessings great and remembers My blessings and watches over Me day and night so that no sin or disobedience comes from him and purifies his heart and head from what I dislike and angers Satan and his whispers (i.e., opposing Satan and tempt him) and do not let Satan have dominion over his heart. So whoever does this, I will make his heart steadfast in My love until I bring him to a place where at all times he and his occupation will be to talk and inform about Me, the possessor of My love, and I will open his eyes and ears until he tastes and his ears perceive My glory and greatness. At that time, the world becomes narrow for him, and he hates the pleasures of the world and flees from the world as a shepherd flees his flock from destruction. And whoever flees from people in this way, then he will be transferred from the abode of destruction to the abode of survival and the abode of Satan.

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O Most Gracious, I adorn such a person with beauty and greatness, and this is the delightful pleasure and eternal life, and that is the station of those who have reached the station of pleasure. So whoever acts in accordance with My pleasure, I teach him three qualities: gratitude in which there is no ignorance, remembrance in which forgetfulness does not arise in him, and love that does not prefer the love of others over My love. So when he loves Me, I love him, and I turn the eyes of his heart to My glory, and I do not hide from him the qualities of My creatures, and I supplicate to him in the darkness of the night and the light of the day until he leaves the creation, and I make him hear My words and the angels, and I make him know the secret of the creation, and I cover him with the garment of modesty so that all people will be modest before him. He performs rak'ah on the earth while he has been forgiven, and I make

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his heart open and seeing, and I do not hide anything from him. From Paradise and Hell, and I will inform him of what will happen to people, the terror and severity of the Day of Judgment, and what will be reckoned from the rich and the poor, the ignorant and the learned, and how he will sleep in the grave, and the descent of the wicked and the wicked, and the questioning of the grave, and after that, We will establish the measure of his deeds and publish it, and We will give his book in his right hand, after that there will be no interpreter between Me and him (i.e., there will be no intermediary), and what has been said is considered to be the characteristics of the true friends. O Ahmad, make yourself one, your tongue one, and your body alive, so that you do not neglect Me in any situation. I do not fear that whoever neglects Me will perish in any valley.

And the likes of which there are many narrations that I will refrain from mentioning for the sake of brevity.

In short, the station of submission that the Prophet Abraham (peace be upon him) was commanded to reach is the fourth stage of Islam, and the mystics call it the greatest Islam, and it is a very high station and is considered to be one of the last stations of those who are close to God and his friends.

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And Abraham bequeathed to his sons and Jacob or his sons. Some interpretations state that Abraham, peace be upon him, gathered his sons at the time of his death, and they were eight: Ishmael, peace be upon him, his mother Hagar, Isaac, his mother Sarah, Midian, Mada'in, Yakshan, Zimran, Yasbuk, and Shuh. The mother of all of them was Keturah, the daughter of Yaktan, the Canaanite, who took her as a wife after Sarah's death, and the eldest of her children was Ishmael, peace be upon him, and after him Isaac (peace be upon him).

And Abraham (peace be upon him) after he gathered his sons said, "God has chosen for you a religion that is right for you, and preserve your religion." Allah has chosen for you the religion, so do not die except while you are Muslims. He forbids them from opposing the true religion of Abraham and advises them that they

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should be steadfast in the religion and nation of truth so that when death comes to you, you will die in the state of Islam and submission. Perhaps the meaning of the Islam to which he invites his children is the final stage of submission, which was commanded by the source of God's glory when the address of Islam reached Abraham (peace be upon him) to submit to it and submit to its command. Or were you witnesses when death approached Jacob (peace be upon him) when his sons came to him and asked him, "Whom will you worship after me?" What will you worship after me? They said, "We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God, and to Him we are Muslims." They replied, "Your God and the God of your fathers, Abraham, Ishmael, and Isaac, one God, and to Him we submit.

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Protest

Why didn't the sons of Jacob, in response to their father's words, "You will worship none after me," say, "We worship our God, the origin of the universe, and the only God?" Unless the divinity of God Almighty was exclusive to Abraham, Ishmael, and Isaac, who add God to them?

Answer

Some commentators have anticipated the objection and said that there are two possibilities in adding: one is the God who sent you as a prophet, and the other is the god that you worship and serve, not the idols and deities that the misguided people worship.

Another possibility is that perhaps the addition of God to the prophets is because they considered those great men to be divine beings who are above their own knowledge, and that is why they said, "We worship and serve God in the same way that you know and know your god, because the god of each person is the one he knows and the goal

TAFSIR MUSHAF E [illegible] MA AFHAS SALAM VOL [illegible] AYATOLLAH DR SYED AMMAR HAQI NAQVI

and focus of his heart is towards Him." The one whose goal and focus of his heart is to achieve his own desires and aspirations, his god and god is the same, meaning that whatever he does, even if he worships in the form of worship, his main purpose is to achieve what his heart and mind depend on.
And regarding the revelation of the verse, they say that the Jews claimed that when Jacob (peace be upon him) was about to say goodbye to this worldly life, he advised his sons to remain in the Jewish religion, and God sent the verse to refute their claim.

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[Surah Al-Baqarah (2): Verses 135 to 140]

Hint

And they say, “Be Jews or Christians, you will be guided.” Say, “Rather, the religion of Abraham is upright, and he was not of the polytheists.” (135) Say, “We believe in God,” and It was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and what was given to Moses and Jesus and what was given to them. The prophets are from their Lord. We make no distinction between any of them, and to Him we submit. (136) If they believe (137) The dye of Allah - and who is better than Allah at dyeing? And we are to Him we worshippers. (138) Say, "Do you argue with us about Allah, while He is our Lord and your Lord, and to us are our deeds, and to you are your deeds, and we are to Him sincere?" (139) Or do you say, "Indeed, Abraham and Ismail, Isaac, Jacob, and the tribes - were they Jews or Christians? Say, "Are you more knowing, or is Allah?" And who is more unjust than he who conceals a testimony he has from Allah? And Allah is not unaware of what you do. (140)

Translation:

The Jews and Christians said to the Muslims, "Come to our religion, that you may be guided and find the right path." Say, "We follow the religion of Abraham, the nation

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and religion of the praiseworthy, and we are not of those who associate others with Allah." Say, "We believe in Allah and what He has revealed to us and what was sent down to the prophets before us, such as Abraham, Ishmael, Isaac, Jacob and the Tribes, and what was given to Moses and Jesus, and we believe in what was given to all the prophets from their Lord. We make no distinction between any of them, and we submit to the truth and obey."
So if the Jews and Christians believe in the like of what you believe, then they are indeed guided. But if they dispute with the truth and reject your religion, then they are indeed on the wrong path. Soon Allah will

protect you from them. Indeed, Allah is All-Hearing, All-Knowing.
The colouring is of Allah (who has given the Muslims the colour of faith) and how excellent is the colour from Allah, and we worship Him with that colour of faith.
O Prophet, say to the People of the Book: Do you dispute with us about Allah, when He is our Lord and your Lord, and to us is our deeds and to you your deeds is what He is? We worship One Allah, and our worship is sincere to Him.
Do you think that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews and Christians? Say to them: Does Allah know better or you? And who is more unjust than one who conceals the testimony of Allah? And Allah is not unaware of what you do.

Explanation of verses

And they said, "Be Jews or Christians, that you may be guided." The Jews said to the Muslims, "Come to Moses, peace be upon him, so that you may be guided and find happiness and virtue." And the Christians said to them, "Come to Jesus, peace be upon him, so that you may be guided and achieve success."
Say, "Rather, the religion of Abraham, the upright, and he was not of the polytheists."
As if in protest against them, a speech is being issued from the source of the glory of Allah, saying, "O Messenger of Allah, say to them, "You Jews and Christians have deviated from the religion of truth, and you have become influenced by your own

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souls, and you add things to the religion according to your own desires and whims. The pure, straight religion, which is in the middle and does not tend to excess, is the religion of Abraham, peace be upon him, and Abraham was not a polytheist." And the statement that Abraham was not one of the polytheists may be an allusion to the fact that you Jews and Christians are polytheists because the Quran informs us of their statement.

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The Jews said, "Uzayr is the son of Allah," and the Christians said, "The Messiah is the son of Allah." (1) Surah At-Tawbah, verse 30: Say, "We believe in Allah and in what was revealed to Abraham." This is an address to Muslims, so that you should say in response to the Jews and Christians, "We believe in Allah and in what was revealed to us through the Holy Prophet (peace and blessings of Allah be upon him and his family) of the Quran and the law of Muhammad (peace and blessings of Allah be upon him and his family) and in what was revealed to the previous prophets, such as Abraham, Ishmael, Isaac, Jacob, the tribes, Moses, Jesus, and all the prophets before them." Peace has been revealed from God Almighty, we acknowledge all of them and confess that all of them are true and true, and we submit to all of the prophets and accept all of them as messengers and prophets and we make no distinction between them. So if you believe in the like of what you believe in, then you will have been guided. When you, the People of the Book, believe in all of the prophets like us and acknowledge all of them, because all of the prophets are unanimous in the word of monotheism and the word "There is no god but Allah" Say: Come to a word that is equal between us and you Surah Al-Imran verse 57, is addressed to the Holy Prophet, saying: Come and agree with us in the word of monotheism and worship of the One God.

Because the teachings of the Quran and the divine laws are completely wise, here when the Jews and Christians said that it is only our religion and belief that whoever follows that path and acts in that way will be guided in the way of truth and truth, in response to their crude words, he commands the Muslims to say that you should say

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on the scale of reason and logic that the religion that ensures the virtue and happiness of man and teaches him the path of salvation and leads him towards the truth is a religion that is comprehensive of all religions and includes the affirmation of all prophets and heavenly books, and that is a religion that has completely freed itself from the whims, desires, selfishness and fanaticism of our ancestors and has submitted to the commands of God

. And you who believe in some of the prophets and reject others, it is because you have come under the influence of the soul and nature, and it is the prejudice of your ancestors, self-centeredness, arrogance, conceit, and pride that has overpowered you and led you astray, and does not allow you to submit to the prophets and enter into the truth and reality of Islam and the nation of the true Abraham, peace be upon him.

And believing in and acknowledging all the prophets is beyond fanaticism, division, and selfish desire. Therefore, on the scale of reason, the religion of Islam, which encompasses all religions and the nation of the upright Abraham, is a religion that brings man to happiness and guides him to the truth and the truth. And if they turn away, then they are only in a split, so Allah will suffice them, and He is the All-Hearing, the All-Knowing. If the Jews and Christians turn away from the religion of Islam, which encompasses all religions, out of arrogance, stubbornness, and selfishness, their opposition and enmity will not harm the Muslims, and Muslims should not be concerned about their turning away, because Allah is sufficient for them to rectify their religious and worldly affairs in a most benign manner, and He is the All-Hearing, the All-Knowing.

Yes, the one who is established on the path of truth and truth, even if all creation turns away from him, he is in a strong fortress of monotheism and in a place of safety and security. Indeed, the righteous are in a safe place and will not feel any harm or harm from anyone.

The color of Allah and who is better than Allah is the color and we are His

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worshippers. The color in the language means color. In the interpretation of Ali ibn Ibrahim, it is the divine color of Islam, and some commentators have taken the color to mean the nature. The nature of monotheism and the religion of Islam are the divine color. How good the color of Islam and the nature of monotheism is a color that whoever colors and adorns himself with it becomes worthy to be placed in the most luxurious and highest palace of humanity.

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Islam is like a chemical that turns human existence into a void, and the reason why Islam is interpreted as the color of God is perhaps because just as color causes the appearance of objects and everything is recognized as color, the color of Islam and Islamic works should be apparent to every Muslim.
In the book of Ma'ani, it is narrated from Imam Sadiq (a.s.) that he said, "God colored the believers on the day of the covenant with the promise of guardianship." Some commentators have said that many scholars have interpreted the nature of Allah in this way, and in the word of Allah, religion is interpreted and attributed to itself by different names. In one place, it is called the nature of Allah which He has created for mankind. In another place, it is called the nature of Allah. In another place, it is called His word. And the word of Allah is the highest. In another place, it is called His religion. They enter the religion of Allah in waves. In another place, it is called His path (the path of Allah, guidance). In another place, it is called His light. They want to extinguish the light of Allah. In another place, it is called His path. Call to the path of your Lord with wisdom. And the good exhortation: Say, "Will you argue with us about Allah, when He is our Lord and your Lord?" In Arabic, Hamzah is a negative interrogative. It is an address to the Holy Prophet (peace and blessings of Allaah be upon him and his family) asking, "How can you argue with us about the existence of the Almighty Allah or His attributes, when He is the greatness of Allah, our Lord and yours?"
And there is a difference of opinion among the commentators as to which group of disbelievers used to argue with him about the matter of Allah.

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1- The meaning is the polytheists and naturalists who used to argue with the Messenger of Allaah (peace and blessings of Allaah be upon him and his family) about the Almighty Allah, and his family was commanded to tell them, "How can we argue with each other about the Lord of the Universe, who is our Lord and your Lord?" (Rasem) 2- The parties to the dispute and debate were the Jews, who said that we are truly the first because

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We are the owners of the Book and all the first knowledge is with us and we are the sons of God and His friends. That was when the command came that the Messenger of God should say to them: Our Lord and your Lord is one. (Abu Ali) 3- There was a dispute and debate with the Jews and Christians who considered Uzair and the Messiah to be the sons of God. It was commanded that His Holiness should forbid them from this absurd belief and instruct them to worship the One God. (Abu Al-Qasim Balkhi) And to Us are our deeds and to you are your deeds and to Him we are sincere. The verse is in the sense that the deeds of each person are for his own benefit and that no one is to blame for another, nor is anyone to be blamed for another.

And we are sincere to Him. Apparently, the meaning of sincerity here, which the Holy Prophet (peace and blessings of Allah be upon him and his family) dedicates to himself and the believers in opposition to the polytheists, is not only sincerity in action, but also sincerity in the state of monotheism. And perhaps it is a reference to the fact that among religions, there is no religion or practice that is as pure in intention and worship of the one God who does not associate partners, likes, or imitates that one God in any way, neither in essence, nor in attributes, nor in actions, nor in the state of creation, nor in the state of worship and worship. Such a practice and practice that is free from any impurity and polytheism is unique to Islam. However, the people of other religions and sects, although they all worship the one God in their own image and imagination, their beliefs and monotheism are tainted with egotism and their aim is sensual pleasure.

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Jews and Christians believe in the one and only God, the procreation or the incarnation and unity, just as Jews consider Ezra and Christians consider Christ to be the sons of God, even though the status of monotheism is higher and superior than the attribution of offspring to it. Likewise, Jews (

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consider themselves to have a status and status with God Almighty, as the Quran informs us of the words of those who said, "We are the sons of God and His beloved." It is only the religion of Islam and the Quran of Muhammad (peace be upon him and his family) that shouts loudly and declares to the world that everything is perishable except for Him and His face, and whoever is upon it will perish. And the Holy Prophet (peace be upon him and his family) with his position as the first person of the universe and the first of Allah's creation, presented himself as insignificant in comparison with the greatness of God and showed his utmost position in servitude, obedience, and mission to propagate the message.

In many verses of the Quran, purity of action is considered one of the characteristics of servitude and the status of servitude, such as in Surah As-Saffat, it is said in the case of Joseph (peace be upon him): "Except for the sincere servants of Allah." In another place, "Except for the sincere servants of Allah." And many other verses clearly indicate that purity of action is the result of realizing the meaning of servitude and recognizing the status of servitude.

It is not possible for someone to have purity of action unless he is pure in the level of monotheism and his knowledge of the status of divinity is complete, because all human actions and deeds revolve around the goal and desire of the heart and his point of view. Wherever the heart turns, and wherever the human soul and spirit inclines, all its strength and emotions go towards that same destination.

So how is it possible for a heart that is filled with a thousand kinds of inner desires and longings, and is inclined to one direction at any moment, and has a new desire in itself, that such a person becomes one heart and one direction, and the direction of his intention becomes one, and his actions and deeds are pure, it is never possible.

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If you want to know whether you have become pure in action or not, see what state and what desire has taken over your heart. If you see that a direction from the sensual aspects has prevailed over you, and from the love of position and wealth, or leadership and status, and the love of revenge, or natural aspects such as eating and sleeping, laziness, lust, and the like, know that the return of all your actions and deeds is for

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fulfillment of that quality that has become concentrated in your soul. And even if it is in the form of worship, the intention that they consider a condition of worship is not just saying "Closeness to Allah", but the intention is that which calls for action and stimulates and encourages the soul of a person, which compels him to act. From here it can be understood that purity is realized externally when a person's heart and soul are emptied of anything other than God Almighty and the face of his soul and spirit is focused on the truth and his whole being becomes one. It can be said about such a person that his actions and deeds, both voluntary and involuntary, even his natural actions such as eating and sleeping, are all considered acts of worship. Such a person is constantly walking on the path of ascension to God and at every moment attains a higher status until he attains the status of holiness. And perhaps this is the meaning of the famous hadith that says, "Actions are only by intentions and every matter is only by what is intended."1 From the noble hadith, two things can be deduced: one is that an action takes on an external form and is considered good or bad when it is accompanied by intention, and the negation of an action is based on the negation of intention, as in other hadiths narrated from the Holy Prophet (peace and blessings of Allaah be upon him and his family), which also conveys the same meaning, because external actions are the manifestation and display of what is concentrated and prepared in the interior of a person, and the good or badness of an action depends on what is good or bad in the conscience and the character of the doer. Another thing that can be extracted from the noble hadith is that His Holiness wants to make people understand that the benefit and result of an action is the same as what

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motivates the action and causes the strength and movement of the muscles, that is, it does not result from the action except what the doer intended from the action , as he said below this hadith :
“ For whoever migrated to Allah and His Messenger, his migration to Allah, and whoever migrated to this world, he marries her, his migration to him who migrated to him.” (1) Or do you say that Abraham and Ismail? Some readers, such as Ibn Amir, Hamza, Kasa'i, and Khalaf, have read with "ta" and the rest with "ya". If it is read with "baya", the reference is to the past tense (they say "are they saying"), and if it is read with "baya", the reference is to the present tense. Regardless of how it is read, the meaning is the Jews and Christians, who said that Abraham, Ismail, Isaac, Jacob, and the children of Jacob were Jews or Christians. The question is addressed to them in a way of protest, "Do you know their condition, actions, and ways, or do you not?" Or God.

And who is more unjust than one who conceals testimony from Allah, and Allah is not unaware of what you do?
The Jews and Christians had read in the Torah and the Gospel that Abraham and his descendants were not Jews, and they concealed it and forged lies against Allah and the prophets, while Allah is not unaware of what they do.
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(1) He whose migration is for God and His Messenger, then he has migrated for God and His Messenger, and he whose migration and action is for this world or his intention is a woman to marry, such a person has migrated for what he intended, that is, everyone's share of his action is what he intended. It is said that the words of the Messenger of God (PBUH) were at a time when it was said in his blessed presence that some of the migrants' intention in migration and jihad was to obtain booty and captives, not jihad in the way of God. His Majesty replied, "The result of an action is

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the same as the cause of the action."

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[Surah Al-Baqarah (2): Verses 141 to 148]

Hint

That is a nation that has passed on. It shall have what it earned, and you shall have what you have earned. And you will not be asked about what they used to do. (141) The foolish among the people will say, "What has turned them away from the Qiblah to which they used to face?" Say, "To God belong the East and the West. He guides whom He wills to a straight path." (142) And thus We have made you a just community that you will be witnesses over the people and the Messenger will be over you. witness, and We did not place the qiblah which you used to face except that We might know who would follow the Messenger from among those who would turn on their heels. It would be grievous except for those whom God has guided, and God would not cause your faith to be lost. Indeed, God is with people. Most Compassionate, Most Merciful (143) We may see the turning of your face in the sky, so We will certainly give you a qiblah that you will be pleased with. So, And your face is toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do. (144) And if you brought to those who were given the Scripture every sign, they would not follow your qiblah, nor will you be a follower of their qiblah, nor will some of them be a follower of the qiblah of others. And if you were to follow Their desires after what has come to you of knowledge. Indeed, you would then be among the wrongdoers. (145) Those to whom We gave the Scripture recognize him as they recognize their own sons. And indeed, a party of them conceal the truth while they know. (146) The truth is from your Lord, so never be among the doubters. (147) And for each is a direction toward which he turns, so race

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to good deeds. Wherever you may be, good will come. May God bless you all. Indeed, God has power over all things (148)

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Translation

The previous group did what they did for themselves, and whatever you do, you do for yourself, and you will not be responsible for their actions.
The foolish and senseless people will ask, "What was the reason that the Muslims turned towards the Kaaba from the Qiblah they were facing (Beit al-Maqdis)?" Say, "O Prophet, to Allah belong the East and the West. He guides whom He wills. Thus have We guided you, the Muslims, and made the middle way beautiful, that you may be witnesses to mankind, and We have made the Messenger a witness over you." And We did not change the Qiblah that you were facing except to test who will follow the Messenger and who will turn back on his heels. And indeed, changing the Qiblah is a great and grievous thing except for those whom Allah has guided. And Allah does not waste the reward of your steadfastness in the way of faith. Indeed, He is Most Merciful to all.
We look at your gaze towards the heavens, awaiting revelation. We will certainly turn your face to a direction that pleases you. So turn your face towards the Sacred Mosque, and wherever you are, turn your faces towards it. And the People of the Book know that changing the Qiblah is right and just. Allah is the One, and Allah is not unaware of their deeds.
And indeed, no matter how much you show the People of the Book, they will not follow your Qiblah, and you will not follow their Qiblah, and some people will not follow others. And if you follow their desires after what you have learned from Allah, you will certainly be among the wrongdoers.
Those to whom We have given the Book (Jews and Christians) know Muhammad and his truth as they know their own sons, but a group of them conceal the truth and do not reveal the truth.

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The truth is that which has come to you from your Lord. So do not be of the doubters. For
every soul there is a path to the truth, so hasten to do good deeds. Wherever you are, you will come, and to Allah you will all return. Indeed, Allah is Able to do all things.

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Explanation of verses

The foolish among the people will say in the interpretation of Ali ibn Ibrahim that the verse after the verse was revealed was revealed first. The verse was revealed. We have seen you turning and your face in the sky. After that, the foolish will say. He said that the reason for the revelation of the verse is that the Jews used to blame the Holy Prophet (peace and blessings of Allaah be upon him and his family) for praying towards our Qiblah, which is Bayt al-Maqdis, and he follows our Qiblah. That was when his Holiness became homesick and very sad and left his house in the middle of the night and looked at the horizons of the sky and waited for a revelation as to what command would come from Allah. When it was noon, he had prayed two rak'ahs of the noon prayer in the Bani Salim mosque when Gabriel descended and took the shoulder of the Prophet (peace and blessings of Allaah be upon him and his family) and turned him towards the Kaaba. After his Holiness had prayed two rak'ahs of the prayer towards Bayt al-Maqdis, And he prayed two rak'ahs towards the Kaaba when the verse was revealed: "The foolish among the people will say, 'What is not in their hands?' from the Qiblah they used to face." And the turning of the Qiblah towards the Kaaba came after the Holy Prophet (peace and blessings of Allaah be upon him and his family) had prayed in Mecca for thirteen years and in Medina for seven months after migrating to Medina, towards the Holy City.
However, many commentators state that the verses are in order and orderly, that there is no precedence or delay in them, and that some of their verses have been abrogated. Before the command to face the Qiblah was given, the Messenger informed him beforehand, so that he would know what they would say after the Qiblah was given,

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and that he would not be saddened by their words. He was warning that when the command to face the Qiblah came, it would be difficult for the polytheists, Jews, Christians, and foolish people. They ask, "What made Muhammad, peace and blessings be upon him and his family, abandon the Qiblah that his ancestors faced and turn away from it?"

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What is their right from the Qiblah that they used to face? "What is their right?" is an interrogative sentence in the position of denial, meaning what prompted the Prophet to turn away from the Qiblah that he used to pray towards and face the side of the Sacred Mosque. Say, "To Allah belongs the East and the West." It is as if his Holiness has come in the position of asking what to say in response to the disbelievers and their objections. The address comes from the Lord of Glory, saying, "All places and all directions from the East and the West belong to God, and our worship is to obey Him. Determining the Qiblah is done by His command and order, and otherwise, one side has no advantage over the other. Our duty is to obey the command of our Master, and it is not for us to object to Him or to establish a rule or law for ourselves." Regarding the believers, He said, "Allah establishes those who Believe in the true word in this worldly life and in the Hereafter, and Allah leads the wrongdoers astray, and Allah does what He wills. (1) Surah Ibrahim, verse 32 In the commentary of Ruh al-Bayan, it is written that the Jews, out of their own desires and in accordance with their own judgment, made the west the Qiblah, as if Moses (peace be upon him) was honored with a revelation in the west, as Allah addressed the Prophet (peace be upon him and his family) in the words: "And you were not on the side of the west when We decreed the matter for Moses" (2) Surah Al-Qasas, verse 44, and also the Christians, who wanted to change their ways, made the east their Qiblah, considering that Mary (peace be upon her) was honored with a revelation in the west when We decreed the matter for Moses (peace be upon him and his family). He himself went out and turned towards the east. Allah the Almighty said: And mention in the Book Mary when she withdrew from her people to a place to the east. (3) Surah Maryam, verse 6. But the believers

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obeyed Allah and by the command of the Prophet, may Allah bless him and grant him peace, who also determined the Qiblah by divine decree without his own opinion or good judgment having any part in it. End

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(1) Allah confirms those who believe with a word that is true in this world and the Hereafter, and He leads astray the wrongdoers and does whatever He wills.
(2) And you were not in the west when We conveyed it to Moses and commanded him. [.....]
(3) O Prophet, mention in the Book Mary when she withdrew from her people to the east of the Holy City.

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Yes, the path of servitude and servitude is like this. Worship must be completely free from personal desires, opinions, and good judgment. No one reaches the state of servitude unless he subordinates his personal desires to the commands of his Master and does not express his own opinions and expediency, and submits to His command like a dead man being washed by a washerman.
He guides whom He wills to a straight path. The closest path to the goal is the straight path, and the goal of the straight path, by which whoever is guided will be saved and will achieve the goal, is the path of Islam. Becoming successful in the way of Islam and performing Islamic duties is guided by the Almighty and His will.
In Surah An'am verse 144, He said, "And indeed, this is My path, a straight one, so follow it, and do not follow other paths, for He will separate you from His path."1
And it is in the hadith that after the revelation of this verse, the Holy Prophet (peace and blessings of Allah be upon him and his family) drew a straight line on the ground with his blessed finger and drew several crooked lines around it, and said, "This is My path and path to the truth and thus We have made you a middle nation." Middle in the language means justice and the middle between short and long, and it is also used in good and has the same meaning because every good thing is a middle between extremes and excesses.

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And whether the analogy of "like that" is related to a child is a matter of opinion among commentators, most commentators say that it is related to the previous statement, meaning that just as God guided you in the direct way of the law of Muhammad (peace be upon him and his family), so He made you a "middle nation," which is the path of Islam, a path of justice and is completely in the middle between extremes and excesses

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(1) That is, My direct path and path (to which I invite you), follow and follow it, and do not follow other paths that will cause you to diverge and deviate from the right path.

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From Abu Muslim Muhammad Bahr, who said that the aspect of the analogy is this: Just as We made your Qiblah in the middle, which is the Kaaba in the middle of the world, so We made you a middle nation.
However, the first meaning is apparently closer to the truth, as the meaning of the middle nation is that you, the Islamic nation, are in the middle, not inclined towards extremes and excesses, nor towards mere materialism like the polytheists, whose point of view and goal are material and natural matters, and whose purpose and intention is physical pleasures, and who have no regard for the supernatural world at all, but rather consider the world to be limited to material things and beings to be limited to natural things, and are unaware of the supernatural world.
And you have not gone towards mere spirituality, like the Christian monks who have wasted and wasted the aspects of physicality and nature, which are considered one of the manifestations of divine power and wisdom, and one of the origins and stages of human perfection and the prelude to attaining spiritual perfection, without which no perfection is possible for man. They have not known that attaining eternal happiness and the completion of spiritual powers must first be accomplished through natural powers. When physical powers become corrupt and lose their activity, the sacred soul of man no longer has a means for its advancement, either spiritual or physical, because the advancement and perfection of man is dependent on the perfection of both aspects

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of his theoretical intellect and practical intellect, and the perfection of both aspects of intellect is primarily dependent on the health of physical powers. As scientists have said, "the opinion of the infirm is the opinion of the infirm" which means that we must keep the body healthy and clean to some extent and we have no right to waste it. In short, monks and ascetics corrupt the soul by corrupting the body, and naturalists and materialists corrupt the soul in other ways because they have focused on repairing the body and have not realized that the body and nature are the prelude to achieving spiritual happiness, and that the body, which is composed of the soul, is the means of advancement, exaltation, and ascension to the level of human perfection and eternal happiness.

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And if it were otherwise, the body and natural powers, which are the prerequisites for achieving happiness, were wasted and the result and benefit for which they were created were not achieved (and this is a great injustice), but the religion of Islam and the nation of Hanif Ibrahim are in the middle ground, and its teachings, laws, and regulations are arranged and regulated in such a way that they both contain physical virtues, purify and moderate morals and physical qualities, and perfect the heavenly spirit, which is the result and goal of human existence, and achieve the main goal in a direct line, the best way, and the closest way.

And since the religion of Islam is a measure of justice between the parties, neither extremes are found in its laws and regulations, nor is there any deviation in its instructions, that is why the Islamic nation is introduced as a middle ground between nations.

He has made you a middle nation, that you may be witnesses over mankind and that the Messenger may be a witness over you. There is a difference of opinion among commentators here, some of whom say that because the Islamic nation is in the middle, it is neither inclined to extremes nor to excesses, that is, it is called a witness over mankind, meaning that their actions and deeds are a measure for measuring the actions of the rest of mankind, and the Messenger is a

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perfect example for the nation, meaning that it is a measure by which the state of the nation is measured, and the nation is a measure for measuring the actions of all mankind.

Ibn Abbas and other commentators say that the meaning of martyrs is that the Islamic nation will be witnesses of the prophets on the Day of Judgment in the propagation of their message, because of the narration of Jabir who said: I heard from the Holy Prophet (peace and blessings of Allaah be upon him and his family) that he said: On the Day of Judgment, I and my nation will be on a high hill, and all the people of the Hereafter will be lower than us. There is no nation except that it wishes that I were a prophet from the nation, and there is no prophet whose nation would not deny him unless we bear witness for him. And they say

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How can you bear witness when you were not in our time? We say: We heard from our Prophet and believed in him.

3- That the nation is a witness both in this world and in the Hereafter.

4- The meaning of the martyrs of the people is the pure Imams (peace be upon them) because in testimony, even if the testimony is in minor matters, justice is a condition, and most people are not just. How is it possible to ask them to testify? Therefore, it is clear that the meaning of the martyrs of the Day of Judgment is those whose testimony is acceptable and they are infallible, and that the plural form refers to the greatness of their status, and the same meaning is narrated in the book of Manaqib from Imam Baqir (peace be upon him) and Ayyashi from Imam Sadiq (peace be upon him). In the opinion of the author, perhaps the meaning is that we placed the Islamic nation in the middle so that the law of Muhammad (peace be upon him and his family) and the actions and deeds of you, the believers and followers of that law of justice, which are in accordance with reason and logic, testify to the truthfulness of your religion and become a complete proof for the creation, just as the actions and deeds and way of the Messenger of Allah himself are a true proof and witness for you to the truth of his words, and that the meaning of the word "Alaikum" in the verse that is said about the

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obligation is more appropriate. It also seems more appropriate to consider the explanation that is clear from the word "letkunua" that I have made you a middle nation because you are witnesses. Also, since the word "martyrs" in the verse is absolute and is not limited to the Day of Judgment, it seems more appropriate to consider the testimony of believers to be specific to the Day of Judgment, and giving testimony is also valid in terms of common understanding, including speech and action. For example, they say that the actions of so-and-so are evidence of his claim. Therefore, there is no point in making a specific reference to the Day of Judgment unless it is said that Jabir's narration specifically refers to the Day of Judgment. In short, regardless of the narration, the verse is understood as saying that We have made you a middle nation so that your actions and deeds may testify to the truth of your faith, beliefs, and conduct, and that the argument may be complete over the people, just as the actions and deeds of the Holy Prophet (peace and blessings of Allaah be upon him and his family) themselves testify to the truthfulness of his claim.

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And We did not make the Qiblah that you were facing except that we might know who would follow the Messenger. Here, as a reason for the ruling, it has been stated that the change of Qiblah from Bayt al-Maqdis to the Kaaba is to distinguish those who agree with us from those who disagree, and to know who is obedient and obedient and who is disobedient and disagreeable, meaning that the change of Qiblah is for testing. Similarly, there are many verses that have been stated as testing and trial, such as the verse that says: "He created death and life that He may test you as to which of you is best in deed." And We certainly tested those before them, so that they might know. Allah is the one who is truthful and He does not know the liars and the like, because the verses have been revealed in many different cases. Here a question may arise and it may be said that we should know until we know where it is said that the speaker is ignorant and unaware of the truth of the matter and it is a test, but how can God, who is the "Knower of the Secret and the Hidden" and to whom the face of the matter is revealed and apparent, be tested until after the test,

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what was hidden and concealed becomes apparent to Him?
The commentators have anticipated the question and given explanations in response:
1- The purpose is to know the Messenger and his followers, not to know God, as this is the status of the great ones, who attribute the actions of the followers to themselves, such as an emir, chief, or sultan saying that they killed so-and-so or that they imprisoned so-and-so, when none of them personally did such a thing and attribute the actions of others to themselves.
2- There is a difference between the knowledge of God Almighty before creating the creatures and after creating them. The first is called actual knowledge and the second is objective knowledge. So the purpose of knowing is to know Him with objective knowledge after He knew with actual knowledge. This is not the place to discuss and explain the quality of God Almighty's knowledge and its nature before creation and after creation.
However, the second explanation does not seem correct because according to research into God Almighty's knowledge, there is no way to change or transform. His knowledge before creating the possible things and after their creation is the same.

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That is, His knowledge is present and the page of the essence of the matter is always revealed and visible to Him. Therefore, making a distinction between His eternal knowledge before creation and after it is irrelevant and baseless.
3- God has made the form of obligation a form of test and experiment, which means that obligation is a test for the one who is obligated, and making an obligation is like testing until it becomes clear to the one who is obligated whether he is obedient or disobedient.
4- The meaning of knowledge, which he said, "until we know," is the same as testing and experimenting, and since testing is often the cause of knowledge, here the cause, i.e. knowledge, has been replaced with the cause, i.e. experimenting, and this usage is often seen in Arabic speech.
5- The meaning of "let us know," which is said in the present tense, although the

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apparent meaning of the word is that we changed the Qiblah so that we might know, but it actually means that we did so because we knew who was in favor and who was against.

The best justification is the fourth justification, which is that the meaning of knowledge is testing, “let us know,” meaning until we test.
Who turns on his heels, meaning turning back on his heels, is an allusion to turning away and turning away from following the religion of Islam, and apparently the verse is intended to dispel the illusion that no one should say that if it was good for the Muslims to have the Kaaba as their Qiblah from the beginning of the establishment of the religion, why did they not make the Kaaba the Qiblah from the beginning of the establishment of the religion, and the Muslims prayed towards Jerusalem for a while. In response, he said, "The east and the west belong to God. There is no direction other than that. The purpose of changing the Qiblah is a test (so that whoever is deceitful may be turned away). This is because the verse says, "We changed the Qiblah so that we may know who follows the Messenger, so that the obedient may be distinguished from the disobedient, and the believer from the hypocrite. "

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And if it is a great matter, it is only against those whom Allah has guided. This means that the verse is in the position of rebuking those who are believers on the outside but hypocrites inwardly. After testing and changing the Qiblah, it becomes clear and known who are those whom Allah has guided in the way of truth and truth, who are followed in the Qiblah, and those whose arrogance and arrogance, which is their nature, and the arrogance they have inherited from their fathers and forefathers, prevent them from changing the Qiblah.
And Allah would not waste your faith. Indeed, Allah is for people Kind and Merciful.
Regarding the revelation of the verse, it is said that after Allah changed the Qiblah, some of the companions who had prayed with the Messenger of Allah (peace and blessings of Allah be upon him) and had passed away, such as Asaad bin Zurarah and Bara bin Mughrur, and their likes, came to the Messenger of Allah (peace and blessings

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of Allah be upon him) and said, "What will happen to the prayers that we and they had prayed at Bayt al-Maqdis when the verse came, and Allah would not waste your faith. Indeed, Allah is for people Kind and Merciful." Some say that the Jews asked this question, and that Allah, in the verse, interpreted the prayer as "faithful and merciful." Your faith means that God will not waste your prayer because of the importance of prayer.

We have seen you turning and your face is in the sky, so We will turn you to a Qiblah that will please you. From this verse, it is clear that the Holy Prophet (peace and blessings of Allah be upon him and his family) was not willing to pray facing the Holy Mosque and was waiting for the revelation that God would honor him with a Qiblah that was specific to himself and his nation. Because, as the commentators have said, the Jews used to mock the Muslims by saying that you pray facing us and follow our religion, and perhaps for this reason they were waiting for the Holy Prophet (peace and blessings of Allah be upon him) to change his way to suit them. And regarding the revelation of the verse, it is narrated in the narrations, "The Jews used to blame the Muslims and boast that you pray towards our Qiblah (Bayt al-Maqdis) and they used to make the Holy Prophet (peace and blessings of Allaah be upon him and his family) sad."

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It was the Holy Prophet (peace and blessings of Allaah be upon him and his family) who came out of the blessed chamber in the darkness of the night and was waiting for the revelation until the verse was revealed." And it should not be thought that there was a personal intention in changing the Qiblah, because it is not the case that the Prophets follow the revelation and divine command in establishing the rulings, and the intention of those noble ones is only servitude and obedience. Rather, in all their personal actions and reports, they do not have any will of their own. They do not speak except with the permission of Allaah the Almighty. They do not move except by His will. They do not do an action except by His command. This is in the case of the Holy Prophet (peace and blessings of Allaah be upon him and his family). What is

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spoken of is desire, for it is only A revelation is revealed.
So turn your face towards the side of the Sacred Mosque and wherever you are, so turn your faces towards that side. The meaning of the side of the Sacred Mosque is the "Black Stone" which was first ordered by the Prophet (peace and blessings of Allaah be upon him and his family) to turn his blessed face towards that place and after that the believers who pray anywhere in the world should turn their faces towards that side of the Sacred Mosque.
And indeed, those who were given the Book know that it is the truth from their Lord.
The meaning of the People of the Book is the Jews and Christians, who of course know that the religion of Islam and the determination of its Qiblah are the truth and from their Lord, because their books, the Torah, the Gospel, and the rest of the heavenly books, bear witness to the truth of His words and instructions, as stated in the following verse:
Those to whom We gave the Book recognize it as they recognize their sons. Those to whom We gave the Book recognize it as their sons recognize it. The truthfulness and mission of the Prophet (peace and blessings of Allaah be upon him and his family) are so clear and evident to them that they recognize his mission as they recognize their sons, meaning just as they recognize their sons without making a mistake. They recognize Muhammad (peace and blessings of Allaah be upon him) as a prophet and a messenger, and they have no doubt about his mission, and they do not want to acknowledge him and submit to him out of stubbornness, prejudice, arrogance, and selfishness.
The commentators say that in the previous verses, the person addressed was the Messenger of Allah (peace and blessings of Allah be upon him and his family), and that the verse is an address from the occultation, as it says, “They know him” and the equivalent of the previous verses should be “They know you”

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). This is because Allah Almighty addressed the believers to make them understand that the People of the Book have seen the characteristics of the Messenger of Allah in

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His heavenly book to such an extent that they recognize that noble person by those signs and attributes as clearly as they recognize their own sons, even though they now deny it out of stubbornness and jealousy.
Al-Haqq from your Lord, so you will be among the righteous through the way of truth and friendship, which is the commandment from your Lord, and there should not be doubt in your soul. YAAT لكلٍّ وجهَةٌ هو موليها فاستبقوا الخيرات عين ما تكونوا بكم الله جميع به بره هو موليها فاستبقوا الخيرات YAAT بكم الله جميع به بره هو هو موليها فاستبقوا الخيرات عين م تكونوا Then the face of Allah Say to Allah, the East and the West, and the like, and there are many verses. And these verses contain verses that in worship, turning to one side rather than the other has no bearing on the essence of worship, except for the aspects and virtues that are attached to it, such as because the Kaaba is a noble place and place of worship, built by the hand of the Prophet Ibrahim (peace be upon him), and because Mecca is the birthplace of the Seal of the Prophets (peace be upon him and his family), God has made the Kaaba the Qibla of Muslims for these reasons. Of course, in the essence of the legislation of the Qibla, which requires all religions to face a certain direction in worship, there are secrets and mysteries that are known to its people.
One of the scholars said that some of the secrets and mysteries of establishing the Qiblah are that because one of the powers and emotions that are hidden in man is the intellect, which is responsible for perceiving generalities, and another is the faculty of imagination, which is the master of the world of objects and the treasure trove of detailed evidence, and the human intellect, due to the weakness of its existence, cannot take possession of a purely intellectual and abstract matter without the assistance of illusion and imagination,

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and act on it except with the help of illusion and imagination, this is that when it wants to do a general, abstract matter, it observes a tangible form that it has stored in its imaginative faculty, and by this means it achieves victory with that general matter. Just as an engineer, in drawing and determining the quantities of a building, must observe a specific form and a specific plan, and adapt that general matter to that imaginary

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detail, so that it can proceed with intelligence, imagination, and the logic of analogy and metaphor and carry out its action.
And the humble servant, when he is present in the presence of the powerful ruler, must greet him and face him in a respectful manner. Then he should devote himself entirely to praising and glorifying him and expressing what is worthy of his greatness and his lowly rank and servitude.
And since it is customary to do so, the Shariah has placed the commandment on this path that in the place of worship we should face the Qiblah and make the point of the Kaaba our goal, so that our senses are limited to one direction and our senses and feelings are directed to one direction, and by this means the strength of our determination and will is increased, and we should pay attention with our heart and soul and with all our effort and face that eternal person and eternal being, and in the place of expressing our servitude, praise, praise and gratitude, in the way that we have been obliged by Him, we should come and expose our servitude to the world.
Yes, since mankind is bound by the world of nature and is subject to feelings and imagination, it is inevitable that in intellectual matters and spiritual aspects they must resort to feelings and imagination. However, there are people in the world who have stepped above the world of feelings and imagination, have been freed from the shackles of materialism, have been liberated from imagination, do not love with imaginary forms, and have set their hearts on the Kaaba, and wherever they turn, they see the face of God and the works of the Almighty. Wherever they turn, there is the face of God, and they observe that the East and the West are the kingdom of God and the representatives of the works of God. Such people have found a place of truth, possession and establishment (

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and the Almighty's saying refers to their status and status: "Indeed, the righteous are in gardens and a river in a place of truth, with them." The Almighty King, and these are those who are always facing the beginning of the universe and are occupied in their hearts with secrets, needs, gratitude, worship, and in their language and speech they

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praise the greatness and majesty of that unique person.

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[Surah Al-Baqarah (2): Verses 149 to 157]

Hint

And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And Allah is not unaware of what you do. (149) And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it so that people will have no argument against you, except those who are unjust among them. So do not fear them, but fear Me, and I will complete my promise. My favor is upon you, that you may be guided. (150) Just as We have sent among you a Messenger from among you, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. (151) So remember Me; I will remember you. And be grateful to Me and do not deny Me. (152) O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient. (153) And do not be afraid. You say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive not. (154) And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. (155) Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." (156) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided. The guided ones (157)

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Translation:

And from wherever you go out, turn your face towards the Kaaba. Indeed, the judgment is the truth from your Lord, and Allah is not unaware of what you do. And from wherever you go out, turn your face towards the Sacred Mosque. And you,

O Muslims, wherever you are, turn your face towards the Sacred Mosque in prayer, so that people will not argue with you except the wrongdoers, and do not fear their hostility, and fear disobedience to Me, so that I may complete My favor and mercy upon you, and perhaps you may be guided. Page

: 120 Just as We sent among you Our Messenger and made him from among yourselves to recite to you Our verses and purify you from the impurity and dirt of ignorance, and to teach you wisdom and the knowledge of the law, and to teach you that which you did not know. O you who believe, remember Me, so that I may remember you, and be grateful to Me, and do not be ungrateful for My favors. O you who believe, seek help and assistance in advancing your cause. Seek patience and seek refuge in Allah through prayer and remembrance of Allah. Indeed, Allah is with the patient. Do not think of him who is killed in the way of Allah as dead. Rather, he is alive forever. But you do not understand his life. And I will surely test you who believe with something of fear and hunger and loss of wealth and loss of life and loss of crops. And give good tidings to the patient. Those who, when a misfortune befalls them, are patient and say, "Our Lord is Allah, and to Him we submit, and to Him we shall return." Such are the ones on whom are blessings and mercy from their Lord, and they are the rightly guided.

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Explanation of verses

Hint

And from where you went out, and your face was towards the Sacred Mosque, because the verse and the next verse are similar in form, the repeated illusion is that the commentators have come to the position of removing the illusion and say that although they appear similar in form, they are different in meaning and intent. It is narrated from Abu Ali, who is one of the commentators, that the first verse is addressed to the Prophet (peace and blessings of Allaah be upon him and his family) that wherever you go out, in the surroundings and areas of Medina and in the places where you used to go and pray towards Baitul-Maqdis, now, since you face there, pray towards the Kaaba.
The meaning of the second verse is that if the distance between you and the Kaaba is long

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then the distance should not prevent you from turning away from the Kaaba, and you should face the Kaaba at all times in prayer. Lest people have an argument against you so that no one can find fault with you, because the verse is interpreted in such a way that they had previously made a complaint against him, as Hasan Basri says, when the infidels of Quraysh used to mock the Prophet (peace and blessings of Allaah be upon him and his family) when he prayed towards Bayt-e-Maqdis, he turned away from the Qibla of his father Ibrahim, but when he returned by the command of Allaah and prayed towards the Kaaba, they would say, "He regretted it and turned back."
And it is from Abu Ali who said that the meaning is that O Prophet, never turn away from the Kaaba in prayer, lest you become the object of ridicule from your enemies and say that your rival prays in any direction, not by the command of Allaah. Except those who wronged among them. There is a debate among commentators about whether the exception applies to whom, what its meaning is, and who the wrongdoers are. Abu al-Futuh al-Razi mentioned some of them in his commentary. (1) The people who are interpreted in the beginning of the verse of Banas in the Almighty's saying, "If it were not for Our guidance, people would never have known

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the Qiblah." The meaning of "from them" in the Almighty's saying, "Except those who wronged among them" are the Arab polytheists. Accordingly, the meaning of the verse is that after you resisted and went to the Kaaba to pray everywhere, the blame of the Jews will be cut off, as they said, "Bait al-Maqdis prays towards our Qiblah and has taken the Qiblah from us, except for the polytheists, who, even if you turn your Qiblah towards the Kaaba, will still remain in their doubt, saying, "First, he turned it from the Qiblah of his father Abraham, then he repented and returned, and will come to us from a nearer place." (Mujahid, Atta, Qatadah, and Saddi) 2- Turn your face towards the Kaaba so that no one can object to you except out of stubbornness and opposition.

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3- It is a discontinuous exception, and a discontinuous exception is that there is no exception from the kind of exception I am making. Therefore, according to the fact that "except" in إِلَّا الَّذِينَ ظَلَمُوا means "but," and the meaning of the verse is as follows: Turn your face towards the Kaaba so that no one can object to you or argue with you except the oppressors and opponents, and the matter is like someone saying, "You have no right over me unless you want to force and oppress." 4- Face the Kaaba in prayer so that the proof against the Jews is complete, because the Jews had seen in the Torah that the Holy Prophet (peace and blessings of Allaah be upon him and his family) prayed on the platform from Bayt al-Maqdis on the day of prayer. When they saw him praying towards Bayt al-Maqdis for a while, they said to each other, "You see that he was not the promised Prophet." Until the verse of the change of Qiblah came and Allah changed the Qiblah. Although they were certain of His Messengership and His Messengership, they still denied the Messengership due to the prejudice and hostility of their leaders, which is why Allah called them oppressors. (End) So do not fear them and fear Me and that I may complete My favor upon you. “So do not fear them.” This is a reference to the previous verse and addresses the believers, saying, “Do not fear the Jews, for they will pray facing the Kaaba, and fear that you will abandon My commands, and that I turned your Qiblah so that I may

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complete My favor upon you .
" It is narrated from Imam Ali (AS) that God's favor upon His servants is six things: Islam, the Quran, Muhammad (PBUH), protection, well-being, and freedom from what people have.
And from all the blessings upon the people is the guardianship of Ali (a.s.), as he said: "This day I have perfected for you your religion, and completed My favor upon you, and have approved for you Islam as your religion." (1) Surah Al-Ma'idah, verse 5. And also from all the blessings is that in the beginning of Islam, the Kaaba was the idol of the polytheists, and the Holy Prophet (s.a.w.a.) was ordered to pray towards Baitul Maqdis so that there would be no illusions of idolatry.
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(1) Today I have perfected for you your religion, and completed My favor upon you, and have approved for you Islam as your religion.

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And when the Kaaba was purified of idols by the Holy Prophet (s.a.w.a.), then the blessings for the Muslims were complete and their Qiblah became the Kaaba. As We have sent among you a Messenger from among yourselves, reciting to you Our verses and purifying you and teaching you the Book and wisdom, and also from all the blessings that We have sent to you is that He has sent among you a Messenger who recites to you the verses of the Quran, which is the Word of God, and has been revealed from the remembrance of the Wise, and from the world of meaning in the world of words, and purifies you from impurity and reprehensible morals and animal qualities and properties, and also adorns you with human beauty and the attributes of a spiritual kingdom, and teaches you the Book and wisdom, and makes you understand what you did not know.
The meaning of the book is the Quran, and the wisdom here perhaps refers to the secrets, mysteries, and miraculous contents of the Quran. The Quran as a whole is both a book of law, a miracle of the Holy Prophet (peace and blessings of Allah be upon him and his family), and a miracle because it contains something that is

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considered beyond the limits of human understanding. It is a book of law because it contains all the laws and regulations of the religion of Islam, and all the rules of worship, transactions, ways of socializing, and other things are recorded in the Quran. So remember Me. Remember Me and be grateful to Me and do not be ungrateful. The meaning of the verse is as follows:
After the blessing of guidance, the Prophet Muhammad (peace and blessings of Allah be upon him) and the Holy Book (the Quran), have been sent upon you, remember Me, and I will remember you. Make it your business to be grateful and be grateful to Me and do not be ungrateful to My blessings.
"Remembrance" sometimes comes in the form of neglect, and although it is clear that the person is not aware of it, he says, "I was not paying attention and did not notice it," and perhaps it refers to the Almighty's saying, "

And
do not obey him whose heart We have made unaware of Our remembrance," Surah Al-Kahf, verse 38. Most people are such that they are knowledgeable about God, but the occupation of this world has made them heedless of the remembrance of God Almighty. Sometimes remembrance comes in the form of forgetfulness, and that is when the matter is completely forgotten.
And remembrance in the true sense is that which comes in the face of negligence or forgetfulness and oblivion. Verbal remembrance without spiritual attention does not have much effect on it. If the word and the meaning are combined in such a way that the word reveals the meaning and the speaker is aware of the thing mentioned and brings it to mind during the remembrance, of course it is considered one of the remembrancers. However, remembrance devoid of meaning will be nothing other than verbal nonsense, unless we say that God will reward it in preference. However, it is not a remembrance that God will also remember that remembrancer, as He said: "Remember me, I will remember you." When a servant is in the presence of mercy and grace, and God looks at him with the eyes of mercy and grace, when he turns to Him with all his strength and feelings, and separates from others and joins with Him,

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such a person has come into the midst of the mercy of God Almighty, and his remembrance reveals the remembrance of the truth and his remembrance of the greatness of the truth indicates the remembrance of God Almighty. Of course, such remembrance is a remembrance of the heart, not a verbal remembrance, because such an effect is not found in verbal remembrance without It will not result in a heart-felt remembrance.

And although the verbal remembrance of praise and adoration and the recitation of the Divine Book have been called dhikr, as it is in the nature of the Quran, and this is a blessed remembrance that We have revealed, perhaps these are called dhikr because the tongue is the interpreter of the heart. First the heart expresses itself, then the tongue expresses the same meaning through words in the envelope of complex letters. And it may be said that there are levels of dhikr, the lowest level of which is the verbal remembrance, and the highest level is the heart-felt remembrance.
In short, the dhikr that makes the dhikr a reality in the sight and attention of the Most Gracious and Merciful God is the rightful attention and remembrance of Him.

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On the virtue of remembrance, many verses and countless reports have been included, such as this verse: "So remember Me, I will remember you, O you who believe! Remember Allah with much remembrance and glorify Him early and truly" (1) Surah Al-Ahzab, verse 34, and "And remember your Lord within yourself with supplication and fear and without speaking aloud, in the morning and in the evening" (2) Surah Al-A'raf, verse 204. Also, regarding the remembrance and virtue of those who remember, reports and hadiths have reached an innumerable number of infallibles. It is from the book of several supplications that when the Holy Prophet, peace and blessings of God be upon him, went out with his companions, then he turned to them and said,
"Rejoice in the riyadh of Paradise."
The companions said, "What is the riyadh of Paradise, the Messenger of God, and he said, "The gatherings of the remembrance of God are misleading, spiritual, and

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remembrance. And know that the good of my deeds is with Melikkem, and the azakas and arfas are in my degrees, and the good of us is Talaat against the Suns. The remembrance of Allah, the Exalted, informs about himself. He said, "I am a Jalis .

Explanation of the hadith

"Rejoice in the gardens of Paradise" After being asked: What is the gardens of Paradise, he says: Go to gatherings of remembrance and be busy in remembrance. Whoever wants to know his status and position with God Almighty, let him see how God Almighty's status is with him, because God places the status and position of the servant in such a way

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(1) It is addressed to the believers that O you who have believed, remember God much and glorify Him in the morning and evening.
(2) It is addressed to the Holy Prophet (PBUH) that: Remember your Lord in your heart and in your mind in the morning and evening, in secret and supplicating without raising your voice "meaning, call on God in your heart and quietly"

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That the servant places God in his soul.
Apparently, the meaning is that the status and status of each person with God is to the extent of his knowledge of him, in the degree of divinity, to the extent that you know God and His greatness and majesty have taken possession of your heart, to the same extent you have found honor and status with Him. If you have known God as a power and considered yourself insignificant in the face of His power, or if you have known Him as a divinity and found yourself servitude and humiliation, or if you have known Him as a needlessness, richness, and absolute existence and have distinguished yourself as poverty and needy, then know that you have acquired a share of the attributes of the beauty of divinity. That is, your knowledge of these attributes is to the extent that you have become the manifestation and representative of the divine attributes, and the

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light of the attributes of the glory of God has veiled and illuminated your heart, and through the light, you have recognized the light of God's divinity. Because if it has been demonstrated in its place, it is not possible for a person to know or gain knowledge of anything except to the extent that there is something of that thing in him. Scientists have said that if you search the depths of the sea or the virgin lands and the circumference of the heavens You will not find anything other than yourself. So when he says that a person who wants to know how much his status and position is with God, let him see how much God's status is with him, meaning that his status is to the extent that he has acquired divine attributes and has known God to the same extent, then he knows God through God and in fact knows God to the extent of himself. So his status with God is to the extent of his knowledge of himself, who is like a mirror in front of the light of God's greatness, has acquired light and has become aware of himself and his God
. Whoever knows himself has known his Lord, know yourself, know yourself. The people of knowledge say that whoever knows himself as a servant knows his Lord as a Lord, and whoever knows God as greatness, majesty and sovereignty knows himself as poverty, humiliation and misery.
They asked one of the mystics whether he knew God as a child, and he said, "I have known this because whenever I intend to sin, I remember the greatness and glory of God and refrain from sin."
Yes, if a particle of the light of knowledge shines in the heart, its effect appears on the outside, and

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appearance of effects is the result of taste and mood, not the result of knowledge and imagination.
If you want to know what position you have attained in relation to your knowledge, see what attribute of the beauty of Allah you have appeared in, that is, you have become its representative, and its light shines in your heart, and to the extent of the manifestation and manifestation of that divine attribute, you will realize your position

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and status in the world of Allah.
If you find love for the truth in your heart, you have become the beloved of the Almighty. Your love is the result of divine love for Him. He loves them and they love Him. If you find in yourself the desire to meet the truth, know that it is the effect of divine desire that has manifested itself in your heart, as stated in the hadith : “The longing of the righteous for a long time is not long until I meet them, and I am indeed very eager for their meeting.”
Also, if you see in yourself the attribute of contentment, know that your contentment is the result of the pleasure of the truth for Him. May Allah be pleased with them and they be pleased with Him. If you find yourself inclined to remember the truth, you have become His favor. So remember me, I will remember you, because it is the attraction of the truth that draws a servant to Himself. If you were not the object of divine favor, you would not have been granted such success.
In the book of Ma'ani, the narrator of Husayn Bazzaz says, "Abu Abdullah (peace be upon him) said to me, 'Do you want me to inform you of the most important thing that God has enjoined upon mankind?' I said, 'Yes.' He said, 'To act justly with mankind, to be kind to your brothers (in religion), and to remember God in every place.' But I do not say,
'Glory be to God, praise be to God, and there is no god but God, and God is the Greatest.'"
Although these are remembrances, the meaning of remembering God in every place is when you are determined to obey or abandon sin.'" And with this content, many hadiths and reports from the infallibles have reached us, and their place is in the books of supplications. "
And be grateful to Me and do not disbelieve." Perhaps it is because without mentioning and remembering the blessings of God, gratitude cannot be realized. How can someone who is oblivious to God Almighty and His infinite blessings be grateful?

Page: 128 And it should be known that gratitude for every blessing is to spend that blessing for the same purpose for which it was given. According to Sheikh

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Saadi: Gratitude is the arm of the powerful to hold the hand of the powerless, such as looking at the signs of creation and the effects of divine mercy, listening to the verses of the Quran and the words of truth, and spending all of one's limbs in obedience and the duty of each limb in that thing, applying one's mind and intellect to the secrets of beings and the mysteries of creation, purifying and polishing one's heart, which is the treasury of divine secrets and the throne of mercy, from the thorns and thorns of satanic illusions, so that it becomes a place of penetration of divine mercy and worthy of divine inspiration. And ungratefulness to a blessing is the same as spending the blessings given by God for other than what pleases Him. Some commentators have said that since the verse "O you who believe, seek help with patience and prayer" continues until the end of the verse, which is five verses, although their contents are absolute, it seems that the main purpose is to incite and encourage the early believers of Islam to jihad and fight against the enemies. Also, the five verses are interconnected and interrelated and are the introduction to the commandment of jihad, and perhaps they were revealed all at once. And in the first part of the interpretation of Surah Al-Baqarah, under the verse "O you who believe, seek help through patience and prayer," we discussed and explained a little about patience and prayer, and we said that patience is one of the greatest virtues of praise, and the leader of the caravan on the way to the Kaaba is meant, and prayer is also considered one of the examples of patience. Indeed, Allah is with the patient. Apparently, the companionship that is given to the patient is other than the companionship of Allah with all beings in the Almighty's saying, "He is with you wherever you were," because the companionship there is meant to be the companionship of the Eternal.

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Every being is a being of the right of the Almighty and a being of His true creation and will, and perhaps the meaning of the phrase "accompanying" here is that those who strive in the way of God or those who are in a position to strengthen the spiritual element or who strive and exert themselves in performing religious duties, and in such cases, God helps and assists them, and by maintaining patience, He strengthens their souls, intellect, and hearts, and He is always with them.

In Tafsir al-Tantawi, there is an article about this, which I will briefly translate as follows: It is said that man, in the world, loves to always progress and improve, and that his comfort, honor, and happiness are in knowing that he is always alive, young, rich, healthy, and strong, and never gets old, poor, or sick, and also always beautiful and handsome, and never gets worn out and his parts are not scattered, and that the desire is placed in the body of each person to express it or not. While we see that we are exposed to poverty, death, illness, lack of wealth, and lack of children, and we consider all of these to be calamities and disasters, but when calamities and disasters befall us and some time passes, we gradually forget them, and God has given us good news and gives good news to the patient. Good news is for those who reflect and think about matters and know that God gives and takes away, and in this regard, they are patient and forbearing.

And in enduring calamities and misfortunes, there are secrets that some Islamic sages and scientists have understood and stated that a person progresses and excels in his spirit and soul as a result of the hardships and adversities of his time, even if he himself is not aware of his spiritual progress. The sages have said that a person who is not exposed to hardships and calamities is like gold that has not been brought out from under the ground, has not been subjected to the test in a goldsmith's furnace, and has not been purified from the taint of matter so that it can be adorned or turned into dirhams and dinars and become valuable. Rather, it must always be buried in the ground and hidden from view.

But someone who is exposed to hardships and adversities and whose hardships have trained him, through patience, his willpower and determination become strong, and

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it is as if he is covered with a thin layer of
dust that protects him and resists the hardships of the day. Also, through patience, he acquires a shield that protects him from sorrow and grief and makes him capable of progressing to the degree to which he is capable. The more a person is exposed to hardships and adversities, the greater and stronger his spirit becomes. They have also likened the hardships of the world to two wings with which the human soul flies in the world of happiness. Although in the eyes of people it is spaciousness and comfort of happiness and virtue, the heavenly book says that it is not so, but rather give good tidings to the patient that happiness and virtue are theirs. People also say that death is a calamity, but the wise say that it is not so, but death is only a release from the bondage of nature and the humiliation of matter, and the Quran says, "Rather, they will be resurrected with their Lord, they will be provided with them, rejoicing in what Allah has given them of His bounty." End And do not say or think of those who are killed in the way of Allah as dead. Rather, they are alive, but you do not understand the quality of their life. And in Surah Al-Imran, verse 69, it is said, "And do not think of those who are killed in the way of Allah as dead. Rather, they are alive with their Lord, they will be provided for." This is evidenced by the verses and the numerous hadiths accompanying them, and by the wisdom and testimony of all the prophets and wise men, that man does not die. There is no doubt that the meaning of life and existence is a pure, true and eternal life, and an eternal life that has no path of destruction or decay. Those who have thought that the meaning of the life of those killed in the way of God Almighty is the remembrance of their good deeds that remain in the rumors and are concentrated in the minds are mistaken. Because it is clear that the verses are intended to express the honor of the martyrs, that even if they have lost their temporary, mortal life for a few days, through their sacrifice and self-sacrifice they have acquired eternal life and have found a place of reference with their Lord and are always blessed and delighted with spiritual sustenance.

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And that the remembrance of their good deeds remains in the minds or that people remember them with honor and virtue does not provide them with honor and virtue. The verses of the Quran and the word of God are above that which proves an imaginary matter and declares such virtue about it. And also if the meaning is that it is said that they are alive and you do not understand and they have sustenance with their Lord and they are happy and delighted with the gift of their Lord, all of this is null and void. After the explanation, it becomes clear that the verses clearly indicate that the meaning of life after death is true life and eternal life, and that is the life of the barzakh, and the world of the barzakh is a world intermediate between the world of this world and the world of the resurrection. It has been proven by reason and narration that after the death of a person, his soul is transferred with an exemplary body that is similar in form to this worldly body, and that it is the preserved principle and essence of life. In the world of the barzakh, if he is one of the happy and virtuous, he will be in bliss, and if he is one of the wicked and unfortunate, he will be tormented until the resurrection occurs, and in order to taste the physical torment or to perceive the physical pleasures, the soul returns to a physical elemental body. The special mention in the verse of the martyrs is for their honor and virtue, that after martyrdom, they are joyful and in bliss with complete honor in the holy world and in the abode of divine dignity. And there is a debate among those who believe in life after death, and the difference of opinions is based on what is the true nature of man and what part of him remains after death.

Some commentators have come forward with a statement, a brief translation of which I will translate here:

1- The sages and many scholars, theologians, and those who consider the human soul and human reality to be abstract from matter, meaning that they say that the human soul is not like the body, and is free from time, space, and the quantity of physical necessities, and does not dissolve in matter, and that is what we call "me." Accordingly,

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it is very clear that after the annihilation of the body, the soul remains, and annihilation is not possible in it, because the body becomes mortal because it is composed of opposites, and according to an indisputable rule among the sages, every compound will eventually become a compound. However

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the soul, because it is not composed of parts and is abstract and simple, remains after the annihilation of the body.

And among those who believe that the soul is a subtle body and circulates in the matter of the body, regarding the life in the state of the barzakh, some say that parts similar to the external parts of the body appear and the soul belongs to them, and some say that parts opposite to the external parts of the body belong to them. In any case, there is a discussion about whether life after death is a child of the law and what it is for:

1- After death, a person is brought back to life to receive reward if he is a good and virtuous person, or to receive punishment and punishment if he is a wicked and infidel. And there is an objection to the fact that we see the bodies of the dead rotting in the grave and their parts disintegrating. How can they be brought back to life? In response, they say that creation is not a condition for life. It is possible for God to bestow life upon the same parts and particles without needing to be combined and composed. The evidence for this is many verses and reports that the dead person comes to life in the grave and is questioned, such as the Almighty's saying: "Our Lord, We have caused death in two and brought life in two" (1) Surah Al-Mu'min, verse 11. And Allah the Almighty said: "They drowned, so enter the Fire" (2) Surah Nuh, verse 25. The Fire will be presented to them morning and evening (3) Surah Al-Mu'min, verse 48. And when the punishment of the grave is confirmed, the reward will be confirmed in the first way, due to the Hadith Qudsi: "My mercy precedes My wrath."

2- The human soul is a subtle element other than the elements that make up the physical body, and those elements are always alive and have knowledge and consciousness that show their perception, and like fire hidden in firewood, the soul is

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hidden in the body and disappears from sight, and that

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(1) They say, "Our Lord, You have caused us to die twice, and You have brought us back to life twice."
(2) The people of Pharaoh (drowned and entered the fire).
(3) Fire is presented to the people of Pharaoh in the morning and evening.

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The body is an elemental element that emerged from the light of those subtle elements, and it is bright, alive, solid, and moving by its movement, and those subtle elements are not subject to change or transformation, and I call those elements the soul and spirit, and when the body decays, that soul remains and ascends to heaven and the holy world if it is from the happy ones, or it returns to hell and torment if it is from the wicked and the unfortunate ones.
And the closest to the truth is the first statement, that the human soul is abstract from matter and its parts. There is much evidence for the abstraction of the soul that has been discussed by sages and theologians in books on theology and wisdom, and there is no room to discuss it here, so let's just say this.
Everyone understands with his own consciousness that what he refers to and says, "I am," is neither the external parts of his body nor the internal parts of his body, nor is it a composite of its totality, but rather something that governs the body and its parts, and the life of the body and its parts depends on it. Another reason is that the human soul has such a power that it collects a lot of information in its mind and extracts from them a single, "reasonable" form. If the human soul and spirit were not abstract and material, it would never be possible for it to perceive an abstract, reasonable matter. Also, what a person sees with his eyes or hears with his ears or perceives with other faculties remains as a single form in his memory. After their extinction, the forms of what he perceived remain in his mind. It is not possible for forms to be permanent, as they are always changing and transforming. The remaining thing must be permanent in a place that is fixed and stable. Therefore, it is clear that a person has a soul that is

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abstract from matter and is considered superior to material things. And in response to the objection that if the human soul is abstract from matter and simple, it would be necessary for it to be like God in order to be abstract, we say that there is no obstacle to sharing the same lineage, just as we say that man is not a stone or a tree, God is also not a stone or a tree, and we also say that man is not material, God also has no matter and is abstract.

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What do materialists say about the human soul and spirit?

Materialists consider the human soul to be material and a property of matter, and do not believe in its abstraction, and they deny the existence of God on the same principle that they say that we cannot understand the effect of the soul that is not consistent with matter, other than matter and the accessories of matter, until we rule out the existence of an abstraction that is not material.
And it has been narrated from them that they say regarding the human soul and spirit that what we call the soul and spirit and consider to be one and fixed, when we look at it properly, after feeling and experience, it becomes clear that it is the sum of our perceptions that enter our nerves through external things and from there it reaches the brain part in a very rapid and continuous manner, and there it unites with each other and moves with the movement of the body parts, that information and what has entered from the outside. And just as the parts of the body are always changing and constantly taking on our place, so too the sum of the evidence that they interpret as the soul and in fact are multiple and united together in form, also changes, but in a special way and in a special way, that is, that man thinks that what remains in the mind is the same initial form that remains with the survival of the soul and considers the soul to be the evidence of those mental forms, but the soul is the sum of the same forms that entered the brain part from the outside through the nerves and took on the form of unity.
In summary, they say about the human soul and mind that what we call the soul and I

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and consider it to be one and the same, because if we look at it correctly, it is not the result of any simple continuous impression that we have perceived. Every time we bring it to mind, it is a new sensation and impression. In fact, the soul is a collection of perceptions that follow each other with great speed. I, or soul, or spirit, whatever we call it, is a succession of ideas. Just as external objects are also a succession of impressions and events, in the soul it is like a continuous series of events that follow each other. Just as the movement of a flame produces a fiery ring (see diagram on

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, so too, from the succession of events and impressions, the idea of matter and from the succession of emotional states, the idea of the soul arises in the mind, and its source is the faculty of imagination.

And first of all, the matter has become confusing for those who believe in the essence of the soul, and they think that the soul is an independent substance in itself, one is the successive arrival of information and perceptual forms and the speed of their entry into the center of the brain, and the other is the persistence of knowledge in the mind, although the body is in constant change and transformation.

And they say that their mistake is due to an error in the senses, and the human mind is like a pool into which water enters from one side and the same amount of water leaves from the other, so that it seems to the senses that the water present is the same as the original water, and also if a form appears in that pool, of course, with the transformation of the water, that form is transformed and changed, but to the sense of sight it appears the same and it is thought that it is the same as the original form.

So the conclusion of their corrupt articles is that there is no abstract soul or soul, but they do not believe in anything other than matter and material things. They even deny the existence of God and say that everything that exists is material and is created from external influences, and that our perceptions are created from the influence and influence between the nervous system and external materials. It is thought that the human soul is one and simple, when in fact the soul is nothing but condensed images that appear in it from the outside. Therefore, the human soul and soul are neither truly

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one nor simple, and they say that if the soul is stripped of all mental images and forms, it will cease to exist.

Answer

There is no doubt that we have a conscious knowledge of our existence and our information and our visible things, and when we refer to ourselves, we recognize ourselves as our essence and personality without attaching anything to ourselves, and we are never unaware of ourselves, neither in sleep nor in wakefulness, and we call our very self and identity the soul or spirit.

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And therefore, it is possible that we call these images gathered in the center of the brain the soul and the human spirit without any other fact that proves that they are images, if these are weak images of those external senses that those senses themselves do not have consciousness of themselves, then how is it that the information that is their subsidiary and their images have knowledge of themselves and are proof of themselves? And if they say that there is no knowledge and conscience and that we have no interest in the existence of our own existence, that is contrary to our own knowledge because knowledge of the self is considered one of the primary axioms and someone who denies the axioms is not worthy of discussion. And if they say that we have knowledge of ourselves and our own information, let us say where knowledge and perception came from and what is its place, that is, that images have been collected and the issue is that images, that is, bodies and their effects, have neither consciousness nor perception. When their forms came to mind, they became conscious of themselves and became possessed of perception and consciousness. So it is obvious that what is evidenced by the fact that they are images is another truth, which is not like bodies and the forms of bodies.

And when they say that we do not understand, apart from matter and the accessories of matter, the effect of the soul that does not correspond to matter, and they take their lack of understanding and their own lack of consciousness as evidence for the non-

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existence of the soul.
We say that it is true that since the subject of their discussion is matter and its material components and they have become too immersed in material things, they have become unaware of spiritual aspects. However, "non-existence and existence do not indicate non-existence" when they could not prove the abstract matter through matter and material things, how can they deny it? No wise person would say that there is nothing else in the world other than what we know and perceive through the senses. Yes, someone whose sphere of action is only sensory impressions, because his stage of life is passive and imaginative, is so influenced by matter that he even loses his original personality and nature, but also forgets his own conscience, as is the case with the lives of animals and children. However, someone who has reached the human stage, reasoning,

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, and thinks and has will and choice, then he understands his own being well and correctly and knows that he is a spirit and soul, apart from the body and its parts and organs, and apart from the collection of the body and the feelings of the images that enter his mind from outside, and finds himself unified and simple.
It seems that the materialists think that the sages who believe in the essence and individuality of the soul have only these images and imaginations as their proof, which enter the nerves from outside and reach the center of the brain, and they have no rational proof to prove the individuality of the soul. However, they do not know that in addition to the rational proofs and arguments that they have presented in the books of wisdom and theology to prove the essence and individuality of the human soul, they say that whoever turns to his own consciousness will discover the presence and intuition of the existence, unity, and simplicity of his own soul and will realize it. And the social unity that the materialists say that the human soul is a collection of external images that have come together and achieved unity is wrong, because the unity that arises from the gathering of external forms in the mind is a virtual unity, not a true unity. Virtual unity is in fact a plurality, not a unity, and we consider it a unit by virtue

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of the gathering of forms in a place.
To explain it more clearly, we can say that there are two types of knowledge, one is called present knowledge and the other is acquired knowledge. Present knowledge is the way of existence and objective identity that is known to the scientist, such as the knowledge of man himself, his powers, feelings, and what appears in his mind from the forms of sensible things, rational things, and consciences, and that the way of knowledge is not certain and cannot be contradicted.
And acquired knowledge is that knowledge that the known reality is not certain to the scientist. Forms and similarities are adapted from outside by means of tools and forces in the mind, such as the earth, the sky, man, animals, and others from what their forms have been carved in the mind, and if there is a mistake, it is from the tools and feelings that are apparent.
And in the fact that the mind makes mistakes in some of the perceptible things, it shows the unreal, it is not a word, such as when it considers the moving to be stationary and the scattered objects to be connected as one, it sees the distant as near and the near as far, it sees the small as large and the large as small, but

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that errors have already appeared as apparent instruments and feelings that in the honor of creation, out of wisdom and order, have been prescribed and arranged so that man can use beings and earn a living. If he perceived things as they are, it would never be possible for him to use them. Rather, his actions would be like a pattern in water, because in reality, things are always in motion and change, and the human soul sees them as fixed and still, and it sees the same forms that have been formed in the mind as they are reflected in the mind from outside, and there is no error in its perception, but rather the error is already the instruments of the senses that reflect things contrary to what they are, for example, if we put red glasses on our eyes, we see everything as red, and the same red form appears in the mind, and the mind is created in the same way. In which it appears, it is observed and there is no error in it.
After the statements are clearly clear that the belief of the materialists who consider the

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soul and spirit of man to be a collection of external images and deny its unity and simplicity and think that because with death that collection of external images is disturbed, man becomes annihilated, they are in error. Rather, they have sunk so deep into the whirlpool of nature that even the sense of self-identification has disappeared from their minds and they do not believe in their own existence nor does it write unity in the book of the masterpiece of creation. The materialists say that there is no soul? Ask them, child of reason!
They will answer: Because we do not see the soul, we do not understand its existence and we do not feel it.
When you ask the noble ones, do you accept the existence of the electron, which is in the atom, they will say that of course we do.
Ask them if you have seen an electron and have felt and understood its existence. They will answer, "The electron is invisible. Its existence cannot be perceived or felt."

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Because the electron is not material, but its existence is certain and certain. Ask them, "What is an electron?"
They will answer, "The electron is a luminous thing that is not material, but it rotates and revolves around the central nucleus of the atom at the speed of light."
This is where you can laugh at the materialistic nobles and say, "Oh, you stubborn or unwise nobles, you accept the existence of a luminous thing inside a small atom that you cannot see, that you have not seen, and that, according to you, is not material, and that moves at the speed of light." But you cannot accept that your body, despite its greatness, which is made up of billions of billions of atoms, and each atom is made up of several electrons according to its type, has a force, or, in simpler terms, a soul. All matter has hidden forces that cannot be estimated with our measuring instruments. We only find out their existence through mathematics and numbers and calculate their amount. Dear sir, you are a materialist and you acknowledge the existence of a force that you cannot see and do not have the power to feel. You admit the existence of a force that you cannot see and do not have the power to feel in the smallest element of

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simple matter, the small body of an atom, but you deny the existence of such a force in bodies that are composed of several substances and have created a small living being. There is no doubt that because you do not believe in the existence of a force or a soul in a small living being, you also consider yourself to be without a soul and without a life-giving force.
The fact that your thoughts spring from stubbornness is proof that you, who deny such a simple and clear matter, have a stubborn and obstinate spirit.
End of the question - What is the reality of the soul, where is it in the body, and what is it like after death? Answer - Since the soul is abstract and simple, it cannot be seen with the eye, nor can it be introduced through proof.

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It cannot be seen with the eye, because it is abstract from matter and superior to material things. It cannot be known through proof. Because it is simple, it has neither intellectual nor sensory components. Since it does not have intellectual components, it cannot be subjected to limits and proof, and genus, division, and finite components can be assumed for it. Also, since it is not a body or corporeal, it has no place or location.
It is because when the soul is asked about, a message is delivered from the source of divine glory: Say, "The soul is from the command of my Lord, and you have been given only a little knowledge." They ask you about the soul. Say, "The soul is from the command of my Lord." And since your knowledge is only about the world of creation (the world of matter and nature) and your knowledge is not enough to enable you to understand the world of God's command (the world of abstract things), it is because you are unaware of the truth of the soul.
So, if we want to know the soul, we must observe and examine its properties and effects, and understand that divine power to the extent that the effects of every living being manifest.
The force that creates the effects of life and vitality in various beings has one origin and one thing, which we interpret as the spirit. The plant spirit, the animal spirit, the

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human spirit, and every being benefits from that divine force according to the capacity and organization of its materials and the moderation of its temperament and physical materials. It is an active and perceptive being that expresses its activity in every living being. The example of the spirit in the world of creation is the sun. In the world of nature, just as the sun shines on everything wet and dry in the world of material things, and every material thing benefits from the light of the sun according to its capacity, the Supreme Divine Spirit also spreads life in the world of existence, and every capable thing receives the grace of life according to its capacity, and when it is no longer worthy of the grace of life, it dies. Therefore, the death of material things is due to the loss of their capacity, not due to the annihilation of the soul, because the soul is not immortal.

In other words, the soul is that vital force that penetrates every being according to its capacity and brings matter to sense and movement. Every living being becomes the source of effects according to the influence of the soul, and its honor is according to its spiritual activity. Whoever benefits more from that divine force, which he said, "And I breathed into him a spirit,

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is more honorable, and his perceptions are greater, and his activity is greater. The partial souls of humans acquire a pure life and a pure, eternal soul when they benefit more from the divine elixir and unite their weak, imperfect souls with the divine supreme soul, which is considered to be the first, "what Allah created." The first is something that has come from the source of the infinite divine power, which is sometimes interpreted as an extended grace, sometimes as a pen, sometimes as a mind, sometimes as the truth of Muhammad, peace and blessings be upon him and his family: "Our expressions are one, and your goodness is one."

After it was proven that the human soul and spirit are not matter, there is no problem with its survival after the annihilation of the body as long as the soul belongs to the body, the body is alive and has the will to live, and death is the severance of the soul's attachment to the body. However, according to research, the soul, after separation

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from the body, retains the forms and attributes it acquired through the body and is characterized by them. In other words, the actuality of the body, which is interpreted in the news and works as a model, is always accompanied by the soul, and it remains like this until it undergoes another transformation on the Great Day of Judgment, which is considered the last journey of humanity, and the original, with the branches and gathering of the sun and the moon, and the soul returns to the body. At that time, the cycle of human life is complete, and a new soul is created for him according to what he has achieved in the cycles of his life. If he is one of the happy and virtuous people and the companions of the right hand, then peace be upon you from the companions of the right hand in bliss, joy, and paradise, which It is the abode of divine blessings, eternal. And if he is from those who are close to him, for him is a spirit, a basil, and a paradise full of blessings, and he will dwell in the shade of divine mercy. And if he is from the unfortunate, the misguided, and the companions of the north, then he will descend from the familiar into Hell, which is the abode of divine wrath, and he will descend forever, tormented and deprived of divine mercy. That is the manifest loser.

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And We will test you with something of fear, hunger, and loss of wealth, lives, and fruits. The hardships that befall a person are either related to wealth, lives, or children, and fear of losing one of these.
And perhaps the secret of the fact that he introduced fear as the first of the testing matters is the fear of loss, one of the three things that a person always fears before their loss occurs lest some harm befall them.
In the second place is hunger and starvation that occurs as a result of poverty, and fasting is considered one of its examples. In the third place is the lack of wealth, which of course is very unfortunate, especially for a rich person who becomes poor.
In the fourth place are the physical ailments that occur from being wounded in the battlefield and fighting in the cause of Allah, or from being afflicted with internal or

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external diseases. And in the fifth place is the lack of fruits, and perhaps the meaning of fruits is the fruit of the human heart, children, as the death of children is considered one of the highest calamities and hardships, and in order for the verbal order to be appropriate to the spiritual order, perhaps he has mentioned the lack of fruits at the end. And give good news to the patient, who, when a calamity befalls them, say, "Indeed, we belong to Allah and indeed, to Him we shall return." This is an address to the Holy Prophet (peace and blessings of Allah be upon him and his family) to give good news to those who are patient and patient in times of calamity and hardship and who refrain from panic and anxiety.

After enumerating the calamities and hardships and giving good news to the patient, he comes to the position of introducing the patient who are worthy of good news, because not everyone is worthy of all dignity and virtue. He gives good news only to those whose patience is based on valid principles and principles, and gives them good news of blessings, mercy, and special favor from their Lord. They are the people who, when they are faced with

calamities

and hardships, immediately turn their hearts towards their Lord and say, "Indeed, we belong to Allah and indeed, to Him we shall return." Because they have known and understood "by the knowledge of certainty or the eye of certainty" that everything is the property of God and is under His control and will, and that whatever He has bestowed upon them, including life, wealth, children, and all other attributes, is a loan to mankind.

They also know that what He has bestowed upon man is out of wisdom and good judgment, and when He takes from him, it is not out of stinginess, but out of his goodness. He takes from him a blessing that He may bestow upon him something better. They also find in their conscience the knowledge that their end and return, and everything that is, is to the truth.

In short, someone who, in adversity, is aware of the principles and remembers that his

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life, wealth, and what is in his possession are the property of God and under His authority, and submits to His creative commands, and is patient and grateful on the correct principles, of course, there is room for such a person to say: "Those are the blessings from their Lord. Such people are subject to the mercy of God Almighty, and these are the successful." Some commentators say that blessings from God Almighty are forgiveness and pardon, and others say that blessings are praise and adoration. And the fact that the words "salaat" are combined in a single phrase indicates the abundance of divine mercy, and perhaps the intention is that for the patient there are continuous mercies that will never cease. There is a hadith from the Holy Prophet (PBUH) that whoever says the words "Inna lillah wa inna ilahi raji'oon" during a calamity, Allah will compensate him for his calamity with something better than it, and will grant him a good end, and will grant him a righteous successor. And in another hadith, it is stated that if a person is afflicted with a calamity, whenever he remembers to say the phrase "Inna Lillahi" (To Allah belongs to Allah), Allah will grant him the reward of the day on which the calamity befell him, even if a long time has passed since that calamity.

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And those are the guided. That is, the group of patient people who are patient and patient during calamities and hardships, because they know and understand that they and what is in their hands is the property of Allah and is under His control, and they also know that they will return to Him, and they also express it with their tongues by saying: "Inna Lillahi wa inna Ilahi raji'oon." Such people have reached a degree of closeness and have set out towards the truth and have been guided.

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[Surah Al-Baqarah (2): Verses 158 to 162]

Hint

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Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs ‘Umrah, there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing. (158) Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by Allah and cursed by those who curse. (159) Except for those who (160) Indeed, those who disbelieve and die while they are disbelievers - upon them is the curse of Allah and of the angels and of mankind, all together. (161) They will abide therein eternally. Their punishment will not be lightened, nor will they be reprieved. (162)

Translation

Indeed, the Sa'i of Safa and Marwah is one of the signs of the religion of Allah. So whoever performs Hajj to the House or the Umrah, there is no sin on him in circumambulating the two places. And whoever hastens to do good, Allah will reward him. Indeed, He is the Rewarder, the Knower of all things.
Indeed, those who conceal and hide the clear signs that We have sent down for guidance after We have explained them in the Book, Allah will curse them and will turn them away from His mercy. And He will curse all those who curse them, except those who repent and amend their deeds and declare what they had hidden and concealed, saying, "I accept their repentance, for I am the Acceptor of repentance, the Merciful."
Indeed, those who disbelieve and die while they are disbelievers, upon them is the curse of Allah, the angels, and all mankind.
They will abide in Hell forever. The punishment will not be lightened for them, nor will they be shown mercy.

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Explanation of verses

Indeed, Safa and Marwa are among the rituals of Allah. The pilgrimage to Safa and Marwa is considered one of the acts of Hajj. These two places are in Mecca and are two mountains, the distance between which is determined as seven hundred and sixty cubits. In the language of Safa, the name of a hard and soft stone is used, and Marwa is the name of a hard stone. The rituals are the plural of the word "sha'ir" and mean a sign. So whoever performs Hajj or Umrah to the House means intention, and Umrah means a construction. In the Islamic tradition, Hajj and the pilgrimage to Safa and Marwa are considered one of the religious laws and rulings.
In the interpretation of Abu al-Futuh al-Razi, there is a detailed statement regarding this, which I will summarize:
In the meaning of the verse, it says that "As-Saffa and Marwa are among the symbols of Allah," meaning that the circumambulation of As-Saffa and Marwa are among the symbols of the religion of Allah. Here, the suffix (meaning circumambulation) has been omitted, and the suffix that is Safa and Marwa is replaced with the word " وَسَلِ الْقَرْيَةَ" which means "and the people of the village asked."
And al-Hasan al-Basri said that the meaning of the symbols of Allah is the religion of Allah, meaning that the circumambulation and the journey between those two mountains
are among the places of worship of Allah. And al-Asam, who is one of the commentators, said that the symbols mean "announcement," meaning that the two mountains are among the places of worship of Allah.
He also says that there is a difference of opinion among the commentators regarding the revelation of the verse:
1- In the pre-Islamic period, there were two idols, one named Asaf and the other named Nabilah. Asaf was a man on Mount Safa and Nabilah was a woman on Mount Marwa. The People of the Book said that they committed adultery in the Kaaba. That is why Allah turned them into stones and placed those stones on Safa and Marwa so that they could be an example for others. As time passed, people thought that they were placed for worship

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They would circumambulate them, rub their hands on them, and seek closeness. When Islam came and cleansed the Kaaba of idols, they broke those two idols. The Muslims did not try to stand between Safa and Marwa because they considered it a form of polytheism and a tradition of the pre-Islamic period. That is why Allah the Almighty sent a verse: “Indeed, Safa and Marwa are among the symbols of Allah.” "Abdullah Abbas" 2- In the pre-Islamic period, the people of Mecca would hear the sound of jinn between Safa and Marwah, and people would not circumambulate there. When they saw the Messenger of Allah (peace and blessings of Allah be upon him and his family) performing Sa'y there, they said, "O Messenger of Allah, this is the place of jinn, a demon, and the practice of idolaters." That is when Allah sent down a verse that Sa'y there is one of the acts of worship and pillars of Hajj. "Sadi" 3- The people of Tihamah, who are a sect of Arabs, would not perform Sa'y there until a verse came down that Sa'y between Safa and Marwah is one of the pillars of Hajj and is part of the rituals. "Qatadah" As far as he said, there is currently a debate among scholars. Shafi'i, Malik, Ahmad, and Ishaq consider Sa'y between Safa and Marwah to be one of the obligatory and obligatory acts of Hajj.
And they say that whoever does not perform it must make up for it, even if he leaves Mecca and returns and performs it.
The opinion of Abu Hanifa, Sufyan Thawri, Abu Yusuf, and Muhammad is that compensation can be made by ransom and sacrifice, and it is not necessary to return and make up the difference, but making up the difference is better. Anas, Malik, Abdullah Zubair, Ata, and Mujahid consider the Sa'i between Safa and Marwah to be Sunnah and recommended, and they say that in the readings of Abdullah Abbas, Shahr ibn Hawshab, and Abdullah Mas'ud, the verse is as follows: "There is no sin on them if they do not circumambulate them." These are the fatwas and opinions of the Sunni scholars and jurists.
However, the doctrine of the Ahl al-Bayt is that the Sa’i between Safa and Marwah is one of the pillars of Hajj. Whoever does not do it, his Hajj is not valid and he must perform it in such a way that he passes between Safa and Marwah seven times, starting

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from Safa and ending at Marwah. When he comes down from Mount Safa, it is recommended to jog, that is, shake himself and say, "O Lord, forgive and have mercy on me, and do not transgress

. You know that you are the Mighty and the Most Gracious." The people of knowledge have said that the pilgrims must pass between Safa and Marwah seven times, just like a beggar or a poor man who wants to enter the palace of a sultan must go around his palace until he is ordered to enter. That is, whoever wants to enter the palace of the Sultan of Sultans must first go between Safa and Marwah and then enter the House of God.

So whoever has performed Hajj or Umrah to the House, there is no sin on him to circumambulate them. Whoever intends to visit the Kaaba, there is no sin on him to circumambulate Safa and Marwa. Although the sentence is clearly recommended, as some commentators have thought, it should be interpreted as obligatory based on the evidence of the Almighty's statement, "Indeed, Safa and Marwa are among the symbols of Allah," and because it is considered one of the acts of Hajj. The sentence, "There is no sin on him," may be because at the beginning of Islam, Muslims thought that since Safa and Marwa were the sites of two idols during the time of ignorance, they should not try to circumambulate there. The verse is intended to dispel this illusion that circumambulation of Safa and Marwa is not prohibited because of the direction.

And from Tafsir al-Ayyashi it is narrated that some companions asked the Prophet (peace be upon him) whether the Sa'i between Safa and Marwah is obligatory or a Sunnah. He replied that it is obligatory. The narrator of the hadith says, "Isn't it the saying of God Almighty, 'Fala junah ala'iyyah'? That is, the sentence is admonished with ishhabab. The Prophet (peace be upon him) said that it is made up in 'Umrah. When the Messenger of Allah (peace be upon him and his family) ordered that the idols erected at Safa and Marwah be removed, a man from among the companions was busy with work until the time for 'Umrah passed, when the verse was revealed, 'There

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is no sin on you, Muslims, to Sa'i between Safa and Marwah, despite the presence of idols.'

And whoever volunteers for good, then indeed, Allah is Thankful, Knowing. Some reciters, such as Hamza and Kasa'i, have read "Tatu"" as "Yatu"" (Volunteer)

on page 149.

Among the commentators, those who consider Sa'i between Safa and Marwah as recommended have adhered to this verse, which is a proof of recommendation. Those who believe that Sa'i between Safa and Marwah is prohibited say that the sentence is separate and distinct from the previous sentence, and that it itself is a traditional practice, like the rest of the Sunnahs and recommended practices. Indeed, Allah is the Thankful, the Knowing. It is not true that gratitude is not appropriate for the greatness of God, because gratitude is praise, adoration, and expression of gratitude, and the status of divinity is too high for Him to make such a statement regarding His humble servant, unless we say that the essence of Oneness makes such a statement as a favor and a favor to His servants to encourage those who are obligated, so that it is known that enduring hardship in worship and servitude takes man to a place where he is the object of divine favor and praise. Indeed, those who conceal what We have revealed of the clear signs and guidance after We have made it clear to mankind in the Book - those are the ones whom Allah will curse, and those who curse will curse. It threatens those who conceal and do not disclose the clear and visible divine signs that were revealed through the prophets from the Holy World for the guidance of mankind.

Some commentators have assigned the verse to a group of Jews about whom it was revealed. Kalbi narrates from Abdullah Abbas that three Jewish scholars named Ka'b Ashraf, Ka'b Asad, and Abdullah Suriya hid the rulings of the Torah out of greed. As Abdullah Abbas said, Sa'd Mu'adh and Mu'adh Jabal, together with a group of Jewish scholars, said, "Have you seen anything about Muhammad (peace be upon him and his family) in the Torah?" They said, "No, God sent the verse." Therefore, the meaning of the verse is generally assigned to a group.

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And a group of commentators state that the verse remains in its generality and the second opinion seems more correct because, assuming that the verse was revealed in a specific case, it is not specific to the case.

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Many Quranic verses are like this, although they were revealed in a specific case, they are used in general. Therefore, in terms of generality, the verse is the word of God and the creation for anyone who, after being informed of the divine verses and the instructions that came from the heavenly books for the guidance of the creation, conceals knowledge, laws and rulings and does not declare it. Such a person is included in the generality of the verse.

And the second opinion is also confirmed by many hadiths and reports that have come down condemning the concealment of knowledge. A group of people narrate from the Holy Prophet (peace and blessings of Allah be upon him and his family) that he said: "Whoever has knowledge and does not declare it, Allah will put a bridle of fire on him on the Day of Judgment.

Another hadith is narrated by Abdullah Abbas who narrates from the Prophet (peace be upon him and his family) that he said: "The scholars of the Ummah are two men: one is the one whom Allah honors with knowledge and he is generous to people and is not stingy and has no greed for spending it and does not sell his knowledge for a small price. For such a person, the fish of the sea and the birds of the air seek forgiveness and ask for forgiveness, and it is recorded with the noble scribes and he goes to Allah as a master and an honorable one."

And the other man whom God Almighty has bestowed with knowledge and honor, but he is stingy and sells his knowledge for a small price, on the Day of Judgment such a person will be brought with a bridle of fire on his head and the angels will call out to the people that it is so-and-so and the son of so-and-so whom God has bestowed with knowledge and he has been stingy with his servants and he has sold his knowledge for a small price out of greed. And they will torture him in the same way until the people are free from the reckoning after the hadith is used in conjunction with other hadiths,

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which the verse in its generality remains. And whoever conceals knowledge that people need, in matters of religion, but also in worldly matters, will be cursed by God and the angels, and all the wise men of the world, and God will deprive him of His mercy.

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Except those who repent and make amends and make clear. For those I will repent to, and I am the Most Merciful. Except those who, after concealing their knowledge, repent and purify their hearts from stinginess and make amends for the corruption that resulted from concealing their knowledge, and instead teach their knowledge to those who know so that others may benefit and explain clear verses to mankind. Allah accepts the repentance of such people, for Allah is the Acceptor of repentance, the Most Merciful.

Indeed, those who disbelieved and died while they were disbelievers, on them is the curse of Allah, the angels, and all mankind. According to the Arabic rule, the first wah in "and they died" is a conjunction, and the second wah in "and him" means "now." That is, those who disbelieved and died while they were disbelievers are cursed by Allah, the angels, and all mankind, while they are far from Allah's mercy. Perhaps the meaning of the people who curse is the intelligent people of mankind who acknowledge and confess that such people who disbelieved and died while they were disbelievers are far from Allah's mercy, because the general public is aware that there is no point in cursing them. In short, those who disbelieved are cursed by all the intelligent people of the world.

Such people will abide therein forever, their abode and abode will be Hell, and they will not be able to get out of it, and there will be no respite or respite for them. Some scholars of interpretation state that the Almighty's statement, "Indeed, those who disbelieved and died while they were disbelievers" refers to disbelievers who persist in disbelief and stubbornly seek to distance themselves from accepting the truth. However, those who have not become believers in this truth, not out of stubbornness, but because the truth has not become apparent to them and it is difficult for them to

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distinguish between truth and falsehood.

Page: 152 Such people are among the oppressed, whose judgment is with God. This is evidenced by the fact that in many verses, disbelief is limited to denial, as in the verses of the descent of Adam (peace be upon him), which is the first time that religion was legislated for creation, it says: "We said, 'Go down from it all together, but if there comes to you from Me guidance, then whoever follows it, Guidance, so there is no fear for them, nor will they grieve. But those who disbelieve and deny Our verses, those are the companions of the Fire, they will abide therein forever. Surah Al-Baqarah, verses 36 and 37. The meaning of "those who disbelieve" here is those who have rejected the true religion out of stubbornness and opposition and have concealed what Allah has revealed for the guidance of mankind, not everyone whose denial is not out of stubbornness, but rather out of ignorance and lack of distinction between right and wrong, the matter has been concealed from him. (End)

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[Surah Al-Baqarah (2): Verses 163 to 167]

Hint

And your God is One God. There is no god but He, the Most Gracious, the Most Merciful. (163) Indeed, in the creation of the heavens and the earth and the alternation of the night, the day, and the ships that sail through the sea for the benefit of people, and the water that God sends down from the sky and revives the earth with it after its death. He has dispersed therein every creeping thing and the passing of the winds and the clouds that He has subjugated between the sky and the earth for signs. For a people who understand. (164) And among the people are those who take for themselves other than Allah equals to Him, loving them as they love Allah. But those who believe are stronger in love for Allah. And if only those who did wrong could see, when they see

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the punishment, that all power belongs to Allah and that Allah is severe in punishment. (165) When those who were followed disown those who followed, and they see the punishment, and the bonds of all religions are torn apart. In them are the means. (166) And those who followed said, "If only we had a chance then we would disavow them, just as they disavowed us." God will show them their deeds as regrets to them, and they will not emerge from the Fire (167)

Translation:

Your God is One God. There is no god but He. The Forgiving, the Merciful. Indeed, in the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail through the sea for the benefit of mankind, and the water that God sends down from above, thereby giving life to the earth after its death, and scattering on it every living thing, and in the blowing of the winds, and the moving of the clouds, which are subservient between the heaven and the earth. Indeed, in all this are signs for those who understand.
And some of the people are those who take (idols or other idols) as equals to God, and they love them as they love God. But those who believe are more intense in their love for God. And if they see the wrongdoers who wronged themselves, when they see the punishment, then they will know that power and might belong to

God

, and that God is severe in punishment.
When the leaders and leaders of falsehood turn away from their followers and see the severity of the punishment, and that there is no one who can help them. There is no means left for them and their relationships are severed.
Then the followers and leaders of falsehood will say, "If we were to return to this world twice, we would hate them." Just as they hate us, so we will show them their deeds, which will be regret and regret for them, and they will never be saved from the Fire.

Explanation of verses

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Hint

That several verses are related to each other and in the same order and context. The first one is in the position of unity and attributes of divinity, then in the position of mentioning actions and effects that clearly indicate and present His creativity and ownership, and that He is the planner and nurturer of all beings, which is the order and system of the world of the existence of the Almighty, the witness and the highest, a proof of the existence and unity and the remaining attributes of the glory and beauty of the Creator of the world.
And your God is One God. There is no god but He, the Most Gracious, the Most Merciful. "God" is taken from God and means the deity, as has been explained to some extent in the Bismillah. "God is One" is the One who is your deity and is worthy of worship and praise, and who created you from nothingness and nothingness, and who bestowed upon you what is necessary for your existence and perfection, of ability and knowledge, and all the external and internal blessings, and has placed them at your disposal. That God is the One and Only, who has no partner or associate in the level of divinity, nor in the level of attributes, nor in the level of creating and bestowing blessings.
One and Oneness are two attributes of the Divine Majesty. Oneness means that He is simple, and in no way can external or mental components be assumed for Him. Every possible being, whether it be an angel, a celestial body, an animal, a human, a jinn, or anything else, is, as the wise call it, a composite pair. If it is not composite of external components, it is composed of two

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It has an essence and an existence. Therefore, in the true unity and simplicity of the essence of the Almighty, He is a single being, and He is one, in the divinity, creation, lordship, and the rest of the attributes of perfection.
Sometimes an object is called one by virtue of negating its partner and something that is like it, such as when they say that the sun is one and that no other has been found, although it is possible that a similar one may be found in the universe. Therefore, unity

is not one of the essential attributes of the sun, but rather it is non-existent in relation to it, meaning that we call it one and only by virtue of the fact that no other sun has been created. Sometimes unity is considered one of the perfect attributes of an object, such as when they say that so-and-so is unique in poetry, or that so-and-so is unique in carpentry or construction, or other such things. In this way, unity is considered one of the perfect attributes of that object, not one of its essential attributes. But the essential unity that is abstracted from the essence and reality of a thing and is considered one of its essences, that is, its essence is the source of the attribute of unity without any other attachment that can be attributed to the essence, such as an attribute or perfection. Such unity is exclusive to the essence of God the Almighty, who is the only essence, just as He is one and only in the necessity of existence and reality, He is one and only in attributes such as unity and knowledge and the rest of the attributes, and all the attributes of perfection are abstracted from His indestructible essence, and no possibility participates with Him in the unity of the true truth and in the rest of the essential attributes.

There is no god but He, according to the Arabic rule, "no" is the negation of the gender, meaning there is no god or deity worthy of worship and servitude except that one, unique God, and that the false gods that are your goal and the object of your view are all His creatures and are under His authority, and they cannot do anything. They neither see nor hear nor understand.

Unity in this sense, in terms of negating polytheism, is considered a negative attribute, not a positive attribute, as we say that He has no partner in divinity and creation. However, the unity that is used in the first sentence, "Your God is One God," is considered a positive attribute because the essence of

Oneness first proves its unity and divinity without negating the divinity of any other god, and secondly, it proves its divinity by asserting that there is no other god. So firstly, it proves the unity of the true truth, and secondly, it negates the divinity of any other god.

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And that the sentence "There is no god but Allah" or "There is no god but Him" is called the word of sincerity, considering that salvation from the darkness of disbelief is realized with the light of faith with this good word, and that the word is (the trustworthy handhold) and whoever believes in Allah, then he has grasped the trustworthy handhold, there is no separation from it, and that the word is the key to Paradise,

according to the saying of the Messenger of Allah, peace and blessings be upon him and his family, "The key to Paradise is the word "There is no god but Allah." The word is a strong fortress , "There is no god but Allah, and I am His fortress, so whoever enters My fortress is safe from My punishment."

The Most Gracious, the Most Merciful, are two other attributes of the attributes of Lordship and the characteristics of the Divine Essence, which the blessed verse presents, the Most Gracious, who is the grace of His existence and the ray of the light of His truth. The place has arrived and everyone enjoys the blessings of His grace and benefits from His vast mercy, because He is not stingy in the beginning of the Generous and He provides every possible thing with what is worthy of His ability and talent and He adorns it with the beauty of existence and provides it with sustenance and prepares the means of comfort for it in a most benevolent way. He is the "Merciful" who has made His merciful mercy and glorious grace special and has made a number of those who have found their way and are guided and those who are close to His mercy, whom He calls to the other abode and makes them enjoy eternal life and eternal bliss.

Indeed, in the creation of the heavens and the earth, until the end of the verse, the essence of the Almighty God, in that blessed verse, He enumerates and numbers seven examples of the effects of His power and through these He argues for the unity and perfection of His power, His comprehensiveness and His guardianship.

The first reason is the creation of the heavens and the earth, which has raised the sky above our heads and made it a roof, and has arranged and regulated the moon, the sun, all the stars, the globes, and the planets, each in its place with a specific action that the

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system of the universe depends on, and has made us benefit and enjoy the light of the sun and the stars

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And everyone in the universe glorifies them. All are subservient to His command and perform their duties under His command, and none of them is ever slack in the orders given to them, and they all complete their work under a specific system and a specific method. And He has made the earth our cradle and the place of our grave, as He said in gratitude to the children of Adam: "And He has made the earth a resting place for you, and the difference between night and day." The second reason for the unity of the God of the universe is that He has made the earth a resting place for you, and the difference between night and day. The difference between day and night, the coming and going, and their succession, in short, the rotation of the worlds and their constant movements are the obvious and clear evidence of the existence of their mover and driver, because nothing that moves can be moved without a mover. It is impossible for an object to move itself, especially objects that are each the opposite of the other. If a particle or a needle's tip collides with each other in their path, each will destroy and annihilate the other. How is it possible without a powerful planner and controller that all beings, both above and below, are subject to His authority, and that each is assigned a specific task and service, and that the universe is placed in an inviolable order and order? It is never possible.

If it were not for the omnipresence of knowledge and the infinite power of the origin of the universe, and His dominion and unfailing authority that has brought all beings under one system, it would not be possible for the universe to exist and to express its activity. If, for the impossible, He were to withdraw His grace and mercy from the universe, the parts of the universe would be scattered and scattered, and would even immediately cease to exist.

And the ship that runs on the sea for the benefit of people. The third proof of the unity of God and the one God is the movement of the ship on the sea so that people can benefit from it and that the way of business and trade can be realized through the ship

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and its movement on the water. And the fact that the movement of the ship is considered one of the proofs of the existence and unity of the Almighty God is perhaps because, although wood is heavy and hard and water is soft and flowing (

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He created wood in such a way that it stands on the water and does not sink so that people can benefit from it. Or, the intention is that God taught man the science of shipbuilding so that he could sail on the ship and become aware of some of the secrets of creation, and by this means he could both benefit physically through business and action, and also contemplate creation, and spiritual benefit would be bestowed upon him, and also that he could gain both physical and spiritual strength through this means.

And what Allah sends down from the sky of water, He revives the earth with it after its death. The fourth proof of the Oneness of Allah is the rain that falls from the sky and revives the dead earth, and animals and plants grow and flourish on the earth. And the situation where vapors rise from the earth and freeze in the earth's atmosphere, or fall to the ground in the form of raindrops or snow or hail, even though it seems natural to the unwise, is considered a natural situation. However, those who look into the universe of beings and see the truth of beings with the eyes of reason understand that even though everything has a cause and an origin, these are all nothing more than tools and means arranged according to wisdom and order. The true cause and cause of causes, to which everything is ultimately directed and under whose control is that one true being and one single truth that brought everything into existence from the depths of nothingness, adorned the world with the beauty of existence, and connected the chains of beings together with a single force like the links of a chain. Each of the objects, in turn, and with the divine power that has been bestowed upon them, expresses its activity under the authority of that powerful being, and does not for a moment slacken from that service rendered to it.

And He sent forth from every kind of animal in it. The fifth proof of the unity of the God of the universe is the creation of animals on earth and the various kinds of things

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that grow from the earth, some of which are man's food, some of which are his clothing, and

some
of which are his wealth. Great is God who has caused all kinds of animals and microbes to grow and appear on earth, and made each part of them dominant over the other. If there were no rule (struggle for survival), it would not have been possible for man to lead life on earth.
And the circulation of the winds. The sixth proof of the unity of the God of the universe is the circulation of the winds, sometimes to the south, sometimes to the north, sometimes to the east, sometimes to the west. Sometimes it is a breeze, sometimes it is a wind that makes trees bear fruit and trees grow green, and sometimes it makes the leaves of the trees fall and fall, sometimes it is rain, it disperses the clouds, sometimes it is punishment, sometimes it is mercy.
In the commentary of Abu al-Futuh, it is written that one day Moses, the son of God, prayed to God the Almighty, saying, "O God, show me something of the secrets of creation. You will see a mountain facing down, and there are four doors facing each other. Knock on those doors and ask them who they are and what their profession and work is." Moses, the son of God, came down from the mountain and knocked on one of those doors and asked, "Who are you, what is your profession, and what is your need from God?" They said, "We are farmers, and our work is farming, and our need from God is rain. If it rains this year, we will become rich because we have planted a lot of seeds." He went from there and knocked on the other door and asked, "Who are you, and what is your work?" They said, "Our work is harvesting, and we have collected a lot of pottery. If there is little rain and a lot of sunshine, we will become wealthy." Another moon went up and said, "We have chopped and harvested a lot of crops. If there is a lot of wind this year, we will become wealthy." The fourth Badr went and said, "You are the
ones who What has been said is indeed a sign and a sign for people who have reason and think and reflect on the system of the world and through this they realize that all

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the conditions of the universe are related and interconnected like the links of a chain and perform their duties in a specific and astonishing manner. They realize from the unity of the world and the specific order that exists between its parts that their Creator, Planner and Instructor is One, Who rotates the parts of the creatures around each other in a specific order and a specific way, and all are subject to His creative command. God has given man the intellect to distinguish between good and evil, to know what is good and bad for him, and to recognize what is good and bad for him, and to distinguish between what is good for him and what is bad for him. And those who do not achieve their happiness or whose intellect has no foothold, and the fact that you see them being very precise and sensitive in their worldly affairs does not prove that they are wise, but rather their very effort in mortal affairs shows their lack of intelligence. Intellect is derived from the intellect and is the bridle of the camel. Intellect restrains the natural lustful forces, restrains the desires of the flesh, and prevents their evil and excess. Therefore, a person who has abandoned his ego and nature and is not attached to anything is shown to be deficient in intellect. Or should we say that they are sufficiently intelligent and discerning, but instead of the intellect obeying the desires and preventing the evil of the soul, the natural powers obey the intellect, and the intellect becomes subject to whims and corrupts at its will, and nature does not allow the intellect to express itself. Page: 161

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To work and persevere in the path of human happiness until man, through thought and reflection, advances and elevates himself to the highest degree of perfection and virtue.

How much in the Word of God Almighty, has thought and reflection been commanded, especially regarding the recognition of the principle, which is our only guide on the path of knowledge of reason, which must be used to find a way to the Almighty through the power of thought and reflection in the meanings of beings. A thoughtful person in the system of creation observes the attributes of divinity and the effects of power in every particle of the universe. The leaves of green trees are a notebook in the eyes of the wise, each page of which is a book. The wisdom of the worker "Saadi" The problem here is that most people either do not think at all about the system of the universe and the secrets of beings, or if some people use their intellect and immerse themselves in the commonwealth of beings, their only intention is to gain worldly benefits and make scientific and industrial discoveries through the experience and analysis of the materials of material beings, which they consider happiness and virtue, and are completely unaware of spiritual happiness. Rather, they deny it and do not know that true happiness and human virtue lie in the acquisition of spiritual perfections, on which eternal life and permanent happiness depend. The four-day mortal life of this world, which is fraught with thousands of sorrows, sorrows, and unceasing calamities, is not worthy of extraordinary labor, for a human being to spend his days and nights in labor, hoping to gain wealth or to attain a position and status among the people. And among the people is he who takes opposites besides Allah. After reminding the verses of monotheism, the essence of oneness comes to the position of reprimanding that some human beings take likes and opposites for God. In the language, sometimes they say "nad" and the meaning is like, and sometimes they say "nad" and the meaning is opposite, so "nad" is used in the sense of both like and opposite. And apparently, the meaning of "nad" here is the idols that the polytheists worshipped instead of Allah, and perhaps the meaning is the leaders and elders of every sect and tribe who, in the way of obedience and friendship, oppose the command of Allah.

Page: 162 And here it seems that perhaps the divine essence has considered idols or leaders or whatever is other than Him, as non-existent, in order that it may be non-

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existent, including both like and opposite, and since opposites or like are mutually contradictory and do not come together in one place, and every possible being other than the essence of Oneness is considered in both meanings, it has an existence and an essence, in virtue of the fact that its existence has arisen from the grace of the existence of the Almighty, it is an example of His existence, and in virtue of the fact that its essence is due to the aspects of non-existence, it is contrary and contradictory to Him, so the acquisition of everything other than God is considered non-existent and opposite to Him, and his love for it cannot be united with the love of God in one heart. Therefore, a monotheistic person must turn a blind eye to everything other than God and always keep his heart's eye focused on the truth, which is why he said in describing the believers: And those who believe have the strongest love for God, but those who believe in the status of monotheism, who believe in the truth out of the truth. They have brought that their love for the status of divinity is stronger and more steadfast than the love of the disbelievers who create likes and dislikes for God and choose them instead of the Almighty God, love them, and worship them. As a rule, the Arabic word af al-tafdil is used in a place where they prefer something over another, such as saying that sugar is better than salt. Of course, salt is also good, but sugar is better. Here, the essence of oneness informs us that the believers' love for God is greater than the love of the disbelievers.

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And in the sentence "And those who believe have a stronger love for Allah", there are two possibilities: one is that the love of the believers for the status of divinity is greater than the love of the disbelievers for their idols or their leaders. And the other: Perhaps the intention is that the love of the believers for Allah is greater than the love of the disbelievers who oppose and criticize Allah, although the disbelievers also love Allah, but since they are not of one heart and take someone else instead of Allah, the meaning is that the love of the believers for Allah is greater than the love of

the disbelievers, although in essence the love of the disbelievers is shared with the believers. From here it can be understood that all human beings, indeed all creatures, love God by their primary nature and spiritual instinct, and the friendship between man and the status of divinity is solid. The disbelievers believe that they worship idols in order to attain closeness to God Almighty. This is why when asked why they worship stones and wood, they say, "To bring us closer to God" (Surah Az-Zumar, verse 4), when in fact their goal and desire is to attain the truth. However, they have mistaken the path to attain it. And the group that denies spiritual love and says that love is a sensual matter and arises from animal powers and is related to bodies and physical things, and that verses that indicate love carry a figurative meaning and say that the love of a servant towards the position of divinity is only obedience and submission, as it is said: "Say: If you love Allah, then follow me, Allah will love you" (1) Surah Al-Imran, verse 31, and the love of Allah towards His servant is to deliver rewards and to bestow good deeds. These are in error.

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What is love and how can it be attributed to divinity?

The principle of love is a general attraction that connects all the particles of beings and makes each one connected and related to each other and attracts each other. The foundation of creation is based on this foundation. If it were not for the force of attraction, the basis of beings would collapse and the universe would be torn apart. And love for an object is the same desire towards it, and in this sense, love finds various types and types, 1- Natural love, 2- Carnal love, 3- Spiritual love. Natural love is the result of the same force of attraction that the Almighty and Wise has placed in every particle of beings, with which some parts attract others to themselves, and as a result, a form

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(1) It is addressed to the Holy Prophet (PBUH) that he says to them: If you are truthful and love God, follow me so that God loves you.

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And if there were no repulsive force that repels in any matter that is in excess of a certain amount and a certain size, all particles would become one with each other and form a single form. This is because the planner and controller of the universe has placed two forces in each particle, one to attract the particles to itself and the other to repel the excess of the necessary amount, and there is also another force called a mask that retains the collected particles for a limited time.
Carnal love is that desire and desire for something that is gentle to the soul. Whatever is pleasant and comfortable in its perception is beloved and desirable to it. Conversely, whatever is contrary to natural desire, pain and hatred arise from that. This is because love and longing are necessary for life, and since gentle and contrary perception is not found in inanimate objects, and love in this sense does not apply to them, as life, which is the source of perception and consciousness, is also missing in them. Carnal love has types, all of which arise from the love of each person. Spiritual love is specific to the perfect human being, and animals are completely lacking in that type of love. Although most people are capable of such love by virtue of their human nature, natural affairs and sensual pleasures have so occupied them that they have taken away that sense of humanity from them and they do not feel such love. Indeed, how is it possible for someone who has not gone a step higher than the level of animality to have the light of love that arises from knowledge to arise in his heart?
If that eye of the heart, which is called inner vision, were to open, you would see how powerful its perception is and how delightful its evidence is. The pleasure that comes from understanding spiritual matters is incomparable to the pleasure of material senses. The secret is that those with sound intellect and hearts are so eager for the knowledge of God and spiritual matters that they cast aside all material pleasures and close their external eyes and ears until their inner eyes and ears are opened and they are delighted

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with those spiritual sights. And you are excused for not understanding that this is a type of love, because love is a branch of knowledge. If you do not see or recognize something, and do not perceive its beauty,

and

do not appreciate its value, you will never love it. And if those who wronged see when they see the punishment, the commentators say that "Yari" is read in two ways: Nafi', Ibn Kathir, and Ibn Amir, three of the narrators of the verse, read "Tari" and this is because the address is to the Holy Prophet (peace and blessings of Allaah be upon him and his family) and the rest of the reciters have read "Yari" meaning when the wrongdoers see the punishment. Indeed, the power belongs to Allah altogether. If you could see the oppressors and the disbelievers when they see the punishment, or when the oppressors and the disbelievers witness the punishment and feel the punishment in their hearts, then they would truly see the power, might, greatness, and authority of Allah and realize that in comparison with the power and might of Allah, their powers and might are nothing, and their false gods are insignificant, and nothing can be done by them. And indeed, Allah is severe in punishment. If the oppressors see the Day of Judgment, how He will come to meet them from the path of Hell five hundred years and swallow them up like a bird picking up a grain from the ground, then they would see that the power and might of Allah is the Lord and the Sovereign of the world, the kingdom and the kingdom, and the Sovereign of all the worlds. And just as He is the Owner of infinite mercy, His punishment and wrath against the disbelievers and the oppressors are severe and severe.
Among the scholars and scholars of interpretation, there is a discussion about the hereafter, especially about immortality in Hell and eternal punishment. Some of the commentators have a statement here, which I will translate more or less briefly: It says that regarding the issue of eternal punishment and being immortal in Hell, among the people of opinion, in terms of rational evidence and the appearance of verbal evidence, there is a discussion.

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What can be said here is that we can say that in terms of verbal evidence from the Book and the Sunnah, the Quranic verses are clear that the disbelievers are immortal in Hell, and the narrations also confirm it. However, in terms of rational evidence, since the intellect only understands the generalities of the matters, it is empty of the details of "what came to the Prophet" regarding the matter of the Resurrection and has no choice but to accept as a matter of worship what has come from the Sharia. And what can be proven through rational evidence is that it can be said that punishment and blessing are of two types: intellectual and sensual. Intellectual blessing and punishment are due to the human soul due to its abstractness and essence. Whenever it acquires good morals and virtuous and praiseworthy qualities, it enjoys after death what is pleasant to its noble soul, from the image of good forms and beautiful landscapes and other such things.
And what is due to reprehensible and vile morals is due to the same ugly traits and undesirable actions of animals that take the form of vermin in the grave and eat and bite it. It is the effect of its base nature that has bound it in chains and fetters, and it is also the effect of the same darkness of its heart that has imprisoned it in the prison of darkness with its companions, the demons of humans and jinn.
In short, it is natural attachments and sensual affairs, each of which takes on its own form and binds him, and the morals and reprehensible qualities that arise in the human soul from the abundance of actions are of two types:
Either those qualities and habits penetrate the soul to such an extent that they become part of the qualities, or rather, one could say, become part of his nature, such that getting rid of them seems difficult, even impossible.
For example, stinginess, which is considered one of the reprehensible traits of a person, may penetrate his human nature and become the embodiment of his personality as if it were considered part of his secondary nature, and the truth in such a person remains like a seed that has become part of an animal.

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And he made him a human being. The miserly man also becomes a new type under the general type of man. So, someone who has the type of evil, reprehensible qualities and morals penetrated into his human soul and soul, will always be tormented and unhappy as a result of those qualities, morals, and the effects that result from his ugly traits, and his torment is permanent and he no longer has the opportunity to understand the blessings, because he is afflicted with a spiritual disease. A person who has become afflicted with moral corruption is like someone who is afflicted with melancholy, and that disease cannot be cured or recovered. See how, due to the corruption of his fearful and imaginative powers, horrible and frightening images always appear in his eyes, making him tormented and unhappy. And the torment is due to his own nature, which has become corrupt, not because someone from outside torments him. And although the illusions and images that are created in him emerge from his own nature, he is tormented and flees from them because they contradict his human truth, but since they have penetrated into the soul, they do not disappear from him and he will always be tormented. However, if unworthy qualities do not penetrate the soul in such a way, that is, if they are not considered to be soul properties that corrupt the original human truth, then the punishment may be temporary, and after a while that moral form will disappear and be eliminated, and the human truth will return to its original essence. With this statement, the objections that some have raised are removed:

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Protests and their response

1- God is the owner of infinite mercy and all beings are subject to His infinite mercy. So how is it possible that a being that He created out of mercy and Himself out of wisdom placed the requirements of sin in him and punished him? Why did You do so, that is, permanent punishment?

2- Punishment is the perception of something that is contrary to nature, and when punishment becomes permanent, it inevitably becomes mild with nature, so permanent punishment does not make sense.

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3- When sin becomes temporary and not permanent, the punishment that befits him must also be temporary and non-permanent, otherwise it is contrary to divine justice, and if a disobedient person disobeys for a short time in his short life, how does he deserve to be punished forever?

4- Since the wicked are considered part of the system of the world and the world of nature is repaired by their existence, and in this respect they are servants of the people of happiness, because if they were not there, the happy people would not have achieved happiness, then how are they deserving of their permanent punishment?

5- Punishment or revenge is taken to heal the heart of the oppressed against the oppressor, or to punish others. How can the punishment of the disobedient be considered a form of healing? Because the disobedience of the servant does not bring any defect or weakness into the lap of His greatness until it is compensated by punishment. Also, if it is for the purpose of punishing others, it is not appropriate because the Day of Judgment is the time of punishment, not the time of action. The situation of past actions, when others see the punishment of the disobedient and stop doing evil, then its permanent punishment is fruitless and unnecessary.

Response to protests

We can say that the above statement provides a brief answer to all objections: that eternal torment is the result of eternal cruelty, which arises from the soul of a wicked and evil-doing person, and is neither for healing nor for revenge.

Response to the first objection

They say that punishing a weak servant, especially a permanent punishment, is contrary to divine mercy.

In response, we say that the mercy and compassion that are attributed to the holy place of God are different from the affection and tenderness of the heart that are attributed to humans, because human mercy and compassion arose from natural things, and the

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holy place of God is pure and free from such mercy. Rather, the mercy of

God Almighty is the same as the bestowal of grace on a place that is capable and capable of it. Every capable place seeks grace from the source of merciful graces in terms of its capacity, and the general divine mercy gives grace according to the capacity of each capable person.

Mercy is of two types: general mercy and special mercy. General mercy is the same general mercy that is bestowed on every capable and capable person, and stinginess does not exist in the beginning of generosity, and special mercy is reserved for those who have been guided on the path of humanity and have become close and intimate to the door of Oneness.

From here it becomes clear that the punishment of the disobedient is not contrary to God's infinite mercy, but rather is part of His universal mercy, which brings every capable person to what is befitting his ability. This is also the meaning of justice, because justice is said to be someone who puts everything in its place.

Response to the second objection

Yes, torment is caused by the soul and nature of a wicked and sinful person, not by the imposition of another, because it is mild in relation to his evil nature, but because it is contrary to his spiritual self, it is what he is tormented by, flees from, and evades. For example, we said that someone who is afflicted with the disease of melancholy, of course the disease and what in his eyes is formed from the forms of illusions and terrifies him, are caused by the nature of the patient himself, but this is not the case, as was said, because it is caused by his temperament, and it is no longer unkind to his nature. For example, if, for example, the illness lasts for several years, such a sick person is always in trouble and bitterness, never relieved except when the illness is cured.

Response to the third objection

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Although sin is temporary and limited to a limited period, its effects, which are the corruption of the soul and spirit of humanity, are not temporary and permanent. Because sin, even if it is for a moment, such as polytheism and the like, corrupts and darkens the delicate heavenly soul of man to such an extent that on

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the result is that he will be forever trapped in the darkness of the soul, bound by the bonds of nature, and tormented by the effects of his corrupt morals. He will no longer be eligible for the infinite mercy of God, and his repentance will never be accepted. That is why God said, "And He forgives everything except that."

Response to the fourth objection

Serving creation results in spiritual effects and hereafter benefits when a person walks on the path of monotheism and his actions are realized through the path of servitude and servitude. However, someone who seeks only natural worldly benefits from his actions, in accordance with the universal mercy of God, who must give every deserving person what is appropriate to his ability, is that the goodness and result of his actions are what he intended. This is referred to in the Holy Book, where it says: "Whoever desires haste, We hasten for him therein what We will, for whom We will, then We have made for him Hell, he will pray to it condemned and rejected. And whoever desires the Hereafter and strives for it, strives for it and is a believer." So those whose striving was grateful. We extend to each one of these and these from the gift of your Lord, and what was the gift of your Lord was forbidden. Surah Al-Isra, verse 20. It can be used to understand that the divine mercy and the extended grace of the Merciful come in a place where they can be granted, and such grace includes both punishment and mercy, because the wicked and disbelieving man has placed himself in a place where the universal mercy of God Almighty, which should be a blessing for him, is punishing and angering him. Considering that the divine actions are carried out entirely out of wisdom and justice, there is no nullity or futility found in the system of the world, nor

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does the principle of generosity appear in a place where stinginess and prohibition can arise.

Response to the fifth objection

From the previous statements, the answer to the fifth objection is also given that the eternal punishment in the hereafter is neither for revenge nor for healing. Rather, the eternal punishment is because, since a wicked person, due to the opposition of his master, has placed himself in a position where he has found a position to be punished for his actions, then the punishment is not for the purpose of healing and punishing others, but is the result of his own actions, which must be met by the

scale

of justice of the Lord, each person must receive according to his own actions. And the calamities and misfortunes that befall man in this world are also carried out in accordance with wisdom and according to the system of the whole world and in accordance with the requirements of each person's personal affairs. "The End" is a summary of the threats of the lawgiver regarding the punishment and punishment of reprehensible actions and morals, based on the scale and law of justice, and disobeying and opposing the orders of the master is a cause for eternal punishment. Since the disobedient person has exposed himself to the wrath and anger of God and as a result has distanced himself from God's mercy, in this respect he has found a position for punishment.
However, according to the principle of "precedence of mercy over wrath" and as scholars have said, divine mercy is inherent and has created all beings with His vast mercy, and wrath is an accidental matter that results from disobeying and turning away from mercy. Therefore, as long as a person's heavenly heart and soul have not yet been completely corrupted and have not lost their capacity, divine mercy may encompass him and include his forgiveness and pardon.

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[Surah Al-Baqarah (2): Verses 168 to 175]

Hint

O mankind, eat from whatever is on the earth [that is] lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (168) He only orders you to evil and immorality, and to say about Allah that which you do not know. (169) And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers did not understand anything, nor did they know anything, they would not have followed what they were doing. (170) And the example of those who disbelieve is like that of one who calls to that which hears nothing except a call and a cry. Deaf, dumb, and blind, so they do not understand. (171) O you who have believed, eat from the good things which We have provided for you and be grateful to Allah, if it is Him that you worship. (172) He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to Allah. (173) Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price - those eat nothing into their bellies except the Fire, and Allah will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment. (174) Indeed, those (175) Those who have purchased error for guidance and punishment for forgiveness - but who is the patient of them in the Fire? (175)

Translation:

O people, eat of what is on earth that is good and lawful for you, and do not follow the whisperings of Satan. Indeed, Satan is to you an open enemy. Satan commands you to do shameful deeds and to attribute to Allah that of which you have no knowledge, out of ignorance and foolishness. And when it is said to the disbelievers, "Follow what has been revealed from Allah," they say, "We will follow the religion of our fathers." Should they follow the religion of their fathers, when they have no understanding and have not found the way of

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guidance?

And the example of those who disbelieve in hearing the words of the prophets and not understanding them is like that

of

an animal that is spoken to but it does not understand anything except a sound. They are dumb, deaf, and blind, and they do not understand anything and do not understand.

O you who have believed, eat of the good things We have provided for you and be grateful to Allah, if you are truly Allah's servants and have devoted your worship to Him.

Indeed, Allah has forbidden you carrion, blood, the flesh of swine, and that which has been slaughtered in the name of other than Allah. So whoever is forced to eat of these (as much as possible) (The barrier of the river) There is no sin on him except that he transgresses the limits out of rebellion and opposition to the truth. Indeed, Allah is Forgiving and Merciful.

Those who conceal the verses that Allah has revealed in the heavenly books and sell them for a small price (the verses that are revealed about Muhammad, peace and blessings be upon him and his family) will not enter into their bellies except Fire. On the Day of Resurrection, Allah will not speak to them nor will He purify them from impurity. And for them is a painful punishment.

They are a group who have taken error instead of guidance and punishment instead of forgiveness. How long can they be patient and bear the Fire of Hell?

Explanation of verses

Or O people, eat of what is on the earth as halal and as tayyib. Halal is used in the literal sense as opposed to haram and haliyah as opposed to haram. Something is called halal and tahir when there is no obstacle in its use, and tayyib is used as opposed to bad when it is mild in nature.

For example, when speech is mild to the hearing, it is called tayyib speech, and

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perfumes and scents are called tayyib because they are mild to the hearing. Also, in tangible things, what is mild to the touch is called tayyib, and likewise in olfactory and visible things, what is mild to the smell and sight is called tayyib. The commentators say that the reason for the revelation of the verse is that some Arab tribes, such as the tribes of

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, Amir, Sa'sa', Banu Mudalaj, and some of them, forbade themselves from eating grains and livestock, and that the verse was revealed in response to them, stating that whatever is on the earth is wholesome and gentle to human nature, and apparently the command of Kalwa is a guideline, not a reference to the fact that there is no obstacle to eating or using it, and that the verse is considered one of the main evidences for permissibility, and some have said that the command of Kalwa is the command of the Prophet, that it is not right for someone to forbid themselves something for their own good that has not been prohibited, and that this is an innovation and forbidden. And do not follow the footsteps of the devil. The plural of step is step, and the number between two steps is called step. And the footsteps of the devil is an allusion to the fact that your path and your way of walking should not be following Satan, who, through his long-standing enmity with the children of Adam, throws you into the abyss of misguidance and error.

Most jurists and commentators argue with this verse on the general permissibility, meaning that it is permissible for humans to do any kind of occupation on earth that they want to do, except for aggressive occupations and what has been prohibited and reprimanded by the lawgiver, which is considered to be the result of Satanic occupations.

The mystics say that what appears in the heart of a person is not one of four types: true, divine, carnal, and satanic. True knowledge is knowledge that is directly instilled from the depths of the unseen into the hearts of the people of the heart and those close to the Oneness of God, as the text of the Holy Quran states: “Say, ‘My Lord throws forth with truth the knowers of the unseen’” (Saba, verse 47). The divine knowledge

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is that which makes a person eager and inclined to do good deeds and obey, and threatens him against sin, and reproaches and rebukes him against retiring and laziness from what is the means of his advancement and exaltation. Perhaps, the divine inspiration can be interpreted as the same as the divine inspiration. The carnal knowledge is the result of the soul itself and is derived from the desires of the soul and natural pleasures (

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It shows what is considered worldly benefit in him and what the soul tends to as a result of the pleasures of the soul, and it makes the surrounding ideas correct or corrupt.

The devilish thought is that danger that is induced in the soul and calls for sin and what is forbidden by reason and the law. And the devil's job is to tempt and command sin, and perhaps it is interpreted as a type of thought (commanded by the soul). And where a person is prone and ready to sin, his task is very easy. He clearly shows him the path of self-worship and rebellion. However, where he sees that a person, despite his faith, will not engage in sin so easily, that cunning and treacherous person may deceive the person through worship and lead him towards extremes in worship and preparations that are reprehensible and unlawful according to the Sharia. For example, he may tempt him to the point of losing the essence of worship that was desired and intended . In some narrations, it is stated , "Indeed, for ablution, Satan says to him, 'Allah is the God.'"

The difference between the true and the false is that when a thought descends from God Almighty into the heart, no thought can resist it. And say, "The truth has come, and falsehood has been exhausted." Indeed, falsehood has been exhausted. "1" Surah Bani Israel, verse 83.

Sometimes the true and the false may come together. One of the mystics was asked what is the proof of the truth. He said, "The thoughts that come to the hearts make the souls unable to deny them." And the devilish thought is removed as long as the one who remembers is busy with the remembrance, but it may return.

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And they say that none of the four types of memories: true, divine, sensual, and satanic, completely leaves the heart except at the time of extinction in monotheism, which is no more than a glimpse, and the distinction between the types of memories is not truly given to anyone except the one who first polishes the mirror of his heart from the rust of whims and desires with the polish of asceticism and piety, until it is free from the natural turbidity

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(1) Say, "Truth and falsehood have become insignificant, and indeed falsehood is insignificant,"

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, and his morals become pure and purified, and the truths of matters are reflected in it, and he recognizes what is in his heart.
And a person who has not reached such a level in asceticism and piety that it becomes easy for him to distinguish between thoughts with the light of his heart, should refer to the standard of reason or the Sharia in distinguishing between thoughts and in knowing which is a legitimate thought and which is a divine, carnal, or satanic thought. Whatever comes to his mind, if it is in accordance with reason and the Sharia, such as obligatory and optional acts of worship, or what is considered good according to common sense, he should accept it and know that it has been inspired into his heart by the divine. If it is considered forbidden and abominable or common sense considers it obscene, he should know that it is a satanic thought and seek refuge in Allah from the evil of Satan and engage in remembrance.
And if it is permissible and according to reason and the Sharia, there is no prohibition or rejection regarding it, then he should know that what has come to his mind is from the thoughts of the soul. The way to purify the soul is to reject what is considered to be from the pleasures of the soul and is not from the necessities, and to accept what is closer to the opposition of the soul or what is from the necessities of his life and livelihood.
They only command you to do evil and indecency, and to say about Allah that which

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you do not know. The work of Satan, out of his old enmity and hatred, is nothing other than that he commands you to do what will end up to your detriment, from doing evil, which will result in you becoming sinners and disobedient, and like him, you will be cast down from the rank and position that you deserve. Among the commentators, there is a term used to mean obscenity. Saddi, who is considered one of the commentators, said that it is adultery. Another term is any sin that is considered great in the eyes of the Sharia and for which a limit has been set, it is called "indecency." Satan also commands you to attribute to Allah that which you do not know, such as saying that Allah has forbidden us grains and cattle, or other things. He attributes to Allah that which he does not know and does not understand, which is to attribute a lie to Allah. It is a satanic temptation and is considered an obscenity and a wrongdoing and is the work of Satan.

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And when it was said to them, "Follow what Allah has revealed," they said, "Rather, we follow what our fathers taught us." As to who were those who were told to follow the Quran and they replied, "We follow our fathers," and what was the practice of their fathers that made them say, "We follow them," there is a difference of opinion among the commentators:

1- They were Arab polytheists who, when the believers or the Messenger of Allah himself told them, "Follow the heavenly books," they denied it and said, "We follow our fathers in idolatry." (Abdullah Abbas and Dahhak) 2- When it was said to them, "Follow the divine laws in what they have made lawful or forbidden, we follow our fathers.

" 3- When the vain people said, "Follow the Quran," they refused and said, "We follow our fathers." أَ وَ لَو كان ابائُهُم لا يَعقِلُون شَيءً وَلَ يَهتَدُون الفَ، الى يَأسِلُون شَيءً وَلَهَطَدُون الفَ، الى يَأسِلُون الفَ، الى يَحَتَدُون الفَ، الى يَأسِل

And the parable of those who disbelieve is like the parable of the one who listens to nothing but prayers and cries of those who became disbelievers. They don't go and they don't hear anything but sound.

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The example of likening the rational to the tangible is to show the rational in a tangible way, and in this way, something is grasped by the listener and the addressee. Perhaps the purpose of

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is that, O Prophet, calling the disbelievers to guidance and conversion is like the example of a shepherd and a shepherd who, in order to prevent the sheep from scattering and becoming prey to wolves, calls them with a loud voice, but the sheep do not understand the shepherd's intention, which is to save them; they only hear a sound and a voice.

This is a very close example and a very good analogy. Just as the animals and cattle, when grazing, only hear the sound of the shepherd and do not understand the meaning of his words, so a person whose eyes and ears are closed hears only letters and words from the words of truth and does not understand their inner meanings at all. Deafness, blindness, and dumbness are not meant by the verse and other verses that attribute them to the disbelievers and hypocrites. Rather, they mean the lack of inner powers. Just as a person sees colors and shapes with his eyes and hears sounds and voices with his ears, if the eyes and ears of his heart are opened, he will certainly understand and comprehend the meanings contained in the words of the prophets and religious leaders.

People are divided into three groups when it comes to listening to the Word of God: Some people, such as the disbelievers and the biased, are not at all willing to listen to the words of truth. Instead of listening, they go astray whenever they see the word of truth. For example, they are those who, whenever the word of truth comes to their ears, do not understand anything except a voice and a call. The second group is ready to listen, but they are so ignorant and stupid that they do not understand anything except words and letters that they hear and do not think or reflect on the words of truth, and they are satisfied with just any words. Most people are like that, even if they say in tongues, "We believe" and confess the two testimonies, their faith is imitation and following their fathers and grandfathers. The verse before this is similar to what

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we have narrated about our fathers and also the saying of the Almighty, "They do not understand." It may be said that the verse is silent in your mouth. Blind, therefore they do not understand .

Page 179: Of course, it is clear that the meaning of deafness, dumbness, blindness is not the lack of external instruments. The disbelievers have their eyes, ears, and tongues intact. Rather, their spiritual powers have not been used and have become paralyzed due to lack of reflection and thought. Many scholars have said that imitation faith, which is completely devoid of proof and rational evidence, is baseless and ineffective. Its only effect is that by reciting the Shahadah, they are considered Muslims and their lives and property remain protected under the protection of Islam, but it has no afterlife effect. Yes, faith without realization is in fact a name without meaning and a word without meaning. How is it possible for a wise and intelligent person to be willing to be influenced by others without understanding and investigating, and to blindly submit to other beliefs, unless it is said that the sense of humanity has been taken from them and that their seeing eye, hearing ear, and speaking tongue have been lost due to egotism? The third category of listeners to the Word of God are those who listen to the words of truth and use their intellect and thoughts to think about it and ponder over it and weigh truth and falsehood with the scale of reason and examine everything they hear and ponder over the creative and constructive verses and free their intellect from the bondage of the soul and strive with their evil soul to the extent of their ability and situation in the path of recognizing God Almighty and perceiving the truth until they triumphantly find the path to the truth with the guidance of the guides. And those who strive in Us, We will guide them to Our paths. Yes, the promise of God is true. Whoever strives in His way, God will open the door of His mercy to him and guide him to Himself. “What is the fault of the owner of the house if the beggar is lazy?” In short, only those people whose eyes and ears have become seeing and hearing, and who have been saved from blindness, deafness, and dumbness of heart, who have labored on the path to happiness, who have acquired a researched faith that is in accordance with common sense, and who persist in its strength.

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The verse, "O you who believe, eat of the good things that We have provided for you," which specifically refers to the believers, and specifically includes the good things for their sustenance, even though the phrase "O mankind" also includes the believers. It seems to have two points: one is to show more gratitude to the people of monotheism, reminding them that the main purpose of creating the good things is for your sustenance, and that the general public, like you, the believers, eat of the good things that are on the earth, lawful and good, which only makes it lawful for them to eat the good things, not that it is created for their sustenance, is a witness to this, because there is no doubt that the purpose of creating the world is for perfect humanity, that perfect individuals are the prophets, especially the presence of the Holy Prophet, peace and blessings of Allah be upon him and his family, as The saying , "If it were not for You, the heavens would not have been created." The first meaning of creation is the emergence of the pure light of the prophets and saints, and secondly, the followers and those who seek the light of the existence of those great ones, because the believers in the state of monotheism were created from the best of their impurities.
Another point is that He instructs the believers to eat of the good things We have provided for you and be grateful to Allah and that the previous verse does not command such things for the general public. Perhaps it is because the general public, except for a few of them, do not show true gratitude due to their selfish desires and the following of the devils, as He has said elsewhere: “And few of My servants are

grateful." Rather, in that verse: "O mankind, eat of that which is lawful and good on earth, and do not follow the footsteps of Satan." He forbids them from following Satan, who, through following their desires, actions, and morals, turns good things into bad things. This is because these very good and pure foods have become part of their evil nature. They spend it in following their desires.
The point of the speech is that there is a prohibition and a command. It is an objection and a prohibition to the general public, most of whom are disbelievers, corrupters and hypocrites, that you should eat pure foods

that
are for your sustenance and to keep your natural powers intact, and that you should follow the messengers of God and not follow Satan and your desires. It is an order to the believers, and since the believers follow the Messenger and not Satan, it is only an instruction to them to be grateful for the infinite blessings of God. In the first part, we discussed a certain interpretation of gratitude, which in summary is that every blessing that God has bestowed on man should be spent for the same purpose for which it was intended. "Thanks be to God" alone is not enough.
If it is Him you worship, O believers, eat of the good things We have provided for you and be grateful to the Lord of your blessings, if you know that He is your only God and that you worship none other than Him. Because, as required by faith, your eyes and hearts are fixed on Him, and you know that your life and sustenance are in His power, and you look to His bounty for hope, and you have joined Him in His purity and purity.
It is forbidden for you to eat the dead, the blood, and the flesh of the pig, and we of the people do not eat other than Allah, after the previous verse, or those who believe, they ate from the good things of the matter. He said with all good things and in another verse, he said with all that is on the earth and made all things permissible for man, and he makes an exception in this last verse and says that what is not in good things and is outside the scope and is considered evil.
And the meaning of dead animal is any animal that must be slaughtered according to

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the law of Islamic law, if it is not killed until it dies or if it is slaughtered without the order of the law, it becomes dead and its consumption is forbidden and impure. Also, the blood and meat of any animal that is killed without the name of God are completely excluded from the general good things and are included in the category of bad things, and the believers are not permitted to eat and use them.

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So whoever is forced to eat a dead animal or the rest of the forbidden things without having acquired it through corruption and rebellion or having acquired it through oppression and transgression, then there is no sin on him, so long as he is restrained and protects his soul from consuming forbidden things.

In some hadiths, "Bagh" is interpreted as a tyrant, and "Aad" is interpreted as a usurper, and in another narration, "Baghi" is someone who opposes the Imam, and "Aadi" is a thief.

It is narrated from Abu Ja'far and Abu Abdullah (peace be upon them) that "A Baghi is someone who opposes the Imam, and an Aadi is a sinful person." In al-Kafi, it is narrated from Sadiq al-Ali Muhammad that a Baghi is someone who hunts and catches, and an Aadi is a thief and a robber. Even in times of emergency, eating dead meat is not permissible for them, just as it is permissible for other Muslims, and their prayers are not shortened during a journey.

It is possible to consider all of these as examples of "Baghi" and "Aadi" in the verse, and from the fact that the narration is used in such a way that people who acquire something through rebellion and aggression are not permissible for them, even in times of emergency, to eat what they acquire through rebellion, but for others, it is permissible to the extent of a sip of water.

Some commentators have said that the meaning of the verse is that if someone is forced to eat a dead animal or other prohibited things without intending to commit an offense or aggression, but rather to save their life, if they eat a small amount of dead animal or blood or pork, they have not committed a sin.

Indeed, Allah is Forgiving, Merciful. Because Allah is Forgiving and Merciful, perhaps

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the mention of "Forgiving and Merciful" here is related to the fact that eating a dead animal or what is prohibited in the verse is not permissible under any circumstances, but to relieve the emergency and because there is no obligation for something unbearable in Islamic law, then it is forgiven at that time and there is no responsibility for the person.

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These are the ones who hide what Allah has sent down from the Book and Yashtroon for eight. It is a slight objection and threat to the people of the Book that they hide many verses and rulings of the heavenly books.
In Tafsir Abu al-Futuh writes that Abdullah Abbas said that the verse was revealed in Ka'b al-Ashraf and Ka'b al-Asad, Wahi and Yasir, the two sons of Akhtab, because before the mission of the Holy Prophet (peace and blessings of Allaah be upon him and his family), they used to say in public that it was near that Allaah would send a Messenger to Mecca who would forbid drinking alcohol, adultery and showing off, and his name would be Muhammad (peace and blessings of Allaah be upon him and his family). When the Messenger came, the people said that he was the one you had informed them of. They, greedy for wealth and power, said that he was not the Prophet and that he had not yet come, and they pretended to the people that the description of the Messenger of Allaah was contrary to reality, and that it was because the verse was revealed that they were concealing the verses that had come about the Prophet, the Seal of the Prophets (peace and blessings of Allaah be upon him and his family), and in exchange for that they would take a small amount of worldly wealth.
"The End" Those are the ones who eat nothing into their bellies except fire, and Allah will not speak to them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment. The wealth that they take in exchange for concealing the verses is like fire that descends into their bellies, and they will be punished for their deeds with a severe punishment:
1- Although eating such wealth may seem delicious in this world, on the Day of Resurrection it will be transformed into fire and will be in their bellies.

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2- On the Day of Judgment, God will not speak to them, and the phrase "and Allah will not speak to them" has three meanings:
First, they are so low and insignificant that they are not worthy of speaking to the truth.
Second, they will not hear from God a word that would be good for them.
Third, the allusion is that they will enter Hell without being asked or answered, but the first meaning is the same as the first.

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3- Due to the punishment for their deeds, they will no longer be worthy of forgiveness (and for them is a painful punishment).
Those are they who bought misguidance with guidance and punishment with forgiveness. But they were not patient with the Fire. This refers to the People of the Book, who are those who exchanged guidance and salvation with misguidance and punishment, and forgiveness and pardon with punishment. "But they were not patient with the Fire." We are surprised, it is very surprising how a wise person does this, knowingly and understandingly subjecting himself to punishment, and how he can bear the punishment. Some commentators have said that "we" here is an interrogative, meaning how can they be patient with the punishment?

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[Surah Al-Baqarah (2): Verses 176 to 179]

Hint

That is because Allah has sent down the Book with the truth, and indeed those who differ over the Book are in extreme dissension. (176) Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the

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wayfarer and those who ask, and frees slaves, and establishes prayer, and pays zakat, and those who fulfill their promise when they promise, and are patient in times of hardship, hardship, and in times of distress. Powerful are those who are truthful, and those are the righteous. (177) O you who have believed, it has been decreed for you. Retaliation for the murder of a free man for a free man, a slave for a slave, a female for a female, so whoever is pardoned from his brother anything So follow what is right and pay it back with goodness. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. (178) And there is life for you in retaliation, O people of understanding, that you may become righteous. (179)

Translation:

Indeed, Allah has sent down the Book with truth and truthfulness. Indeed, those who differ in the Book are far from the truth. Righteousness is not that you turn your faces towards the East and the West. But righteous is he who believes in Allah and the Last Day and the angels and the Scriptures and all the Messengers and spends his wealth out of love for it and gives it to his relatives and the disbelievers and the poor and the beggars and the wayfarers who are in need and sets free the slaves. He is the one who establishes prayer and gives zakah out of his wealth and is the one who fulfills his covenant and when he makes a covenant, he fulfills his covenant and is patient in times of fear and loss and hardship. Those who are adorned with these attributes are the truthful and the righteous. O you who believe, the law of retaliation has been prescribed for you: a free man for a free man, a slave for a slave, a woman for a woman. A woman is capable of retribution, so whoever forgives his brother in faith, then he should give blood money out of kindness, and the blood money instead of retribution is a mercy and lightness from your Lord. So whoever transgresses the law of retribution, for him is a painful

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punishment.

O men of understanding, there is life in retribution, and perhaps you will become righteous, so that you may avoid killing one another.

Explanation of verses

Hint

That is because Allah has sent down the Book with truth. "That" is one of the names that refers to the previous verse, which is that the excruciating torment and their deprivation of hearing the words of Allah Almighty and conversing with them, and their remaining in the evils of the soul, is because Allah sent down the Torah and the Gospel with truth and they differed in it.

And some commentators have said that the meaning of the verse is that when some people secretly opened the heavenly books and concealed the true verses, Allah punished them with torment and distance from His mercy and deprivation of conversing with them.

And indeed, those who differed in the Book are in a far-off division. In the meaning of the sentence "in a far-off division," it has been narrated from the commentators of the sayings:

1- The disbelievers are very far apart in their separation and division between the words of truth, each one saying something contrary to the other's words for his own opinion and thought.

2- They differ greatly in their desires and in their speech.

3- The meaning of the book of the Quran is that each of the disbelievers has said something about the Quran.

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Some say that the Quran is poetry, some say that it is magic, some say that it is a sorcery, some say that it is a group of people say that it is a foreign word, some say that it is myths and sayings of the ancients. It is not righteousness that you turn your faces

towards the east and the west. The commentators say that after the transfer of the Qibla from the Holy City to the Kaaba, there was a dispute between the Jews and the Muslims. This was because the verse was revealed that goodness, good deeds, and being pleasing to God Almighty is not turning towards the east and the west, as the Jews turn towards the west and the Christians turn towards the east. Rather, a righteous person is someone who is good in all aspects, spiritually, physically, and morally, in such a way that goodness appears from all the corners of his being and is revealed from his inner self to his outer self. He should act with all his might and feelings in the path of truth and truth.
But righteousness is one who believes in Allah and the Last Day. In the practice of Sharia, "righteousness" is any action that is pleasing and acceptable to the lawgiver, and it is also a comprehensive name for all acts of obedience, good deeds, and good deeds that bring one closer to Him and are rewarded for.
A believer is someone who, through knowledge and understanding, believes in the existence of God, His unity and uniqueness, and in all the glorious and beautiful attributes of that eternal individual, and also acknowledges the world of the Hereafter, and knows that after the world is a world, there is a veil of secrets behind it, and acknowledges the existence of angels, all the heavenly books, the prophets, and "everything that came to the Prophet."
And the wealth is given for the love of the near of kin, the orphans, the poor, the wayfarer, the beggars, and those in chains. And the good person is one who spends his wealth with the love he has for his wealth. And the meaning is based on the fact that the pronoun "habbah" refers to wealth, meaning with love for wealth.

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And the pronoun "habbah" may refer to "billallah," meaning they spend their wealth in the way of love for God Almighty. The first meaning is valid in terms of grammatical and literal law, but the second meaning seems closer in terms of truth and spirituality. And the order that has been stated in the spending can be used, that some have priority over others, first the relatives, that is, the poor, then the orphans, the fatherless children

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who have no guardian, then the poor, then the wayfarer who is in need and helpless in the wilderness, then the beggars, then the freed slaves and maidservants. And the righteous is the one who establishes prayer and gives zakat from his wealth. After faith in the principles of religion, prayer and zakat are two principles of the branches and two wheels of the circle of servitude, which cannot be realized without the two principles of servitude, but faith.
And the righteous is the one who fulfills their promise when they make a promise. The commentators say that the covenant is a noun that encompasses vows, covenants, and oaths, and it also includes the covenant and pact that the Jews made with the Messenger of Allah, may God bless him and grant him peace. Rather, considering that the verse is in the position of praising and defining people with faith and piety, it can be said that the meaning of the covenant is inclusive of the obligatory and the recommended, and it even includes those contracts that some believers make with each other, because fulfilling it is considered one of the good deeds of faith and morality. Just as God defines those who keep their covenants, He condemns those who make a covenant and break their covenant and act contrary to it. Those who break the covenant of Allah after making it. See Surah Al-Baqarah, verse 25. In the first part, we discussed the subject of breaking the covenant to some extent.

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And those who are patient in adversity and hardship, and in times of distress, God praises those who are patient and those who are patient in the hardships and difficulties of life. In the first part, we discussed a certain amount of interpretation regarding the virtue and characteristics of patience, so let us not repeat it.
In the blessed verse, it lists three types of patience, and it is completely included in the moral virtues and is considered one of the human virtues.
In hardship, it is interpreted as poverty and hardship in life, and hardship is anything that harms a person, such as illness, loss of property, death of children, and others. It has been said that all the hardships and calamities of life that are difficult to bear are considered among the branches of "distress." And in times of distress, it is interpreted

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as jihad and fear of enemies on the battlefield.
In that the miraculous verses that have been issued from the mine of revelation present the characteristics and virtues of a perfect human being who has reached the highest level of perfection in every sense of the word, spiritually, physically, and morally, and has attained the state of nearness.
Because the perfection of the spiritual level of a human being is that his eye of vision is illuminated by the light of faith, and he understands through the "knowledge of certainty" rather than the "eye of certainty" and finds with his heart's conscience and testifies that no being is worthy of worship or worship except the essence of the One, who is unique and pure, free from partners, likenesses, likenesses, and opposites. There is no ruling against His decree, no authority against His power, no opposition against His sovereignty, and no will against His will. He is immune to change and transformation, and there is no deficiency or transition in the sanctuary of His glory and beauty, characterized by all the characteristics of beauty and perfection, free from all possible defects, and the space of His sanctuary is free from the wandering of illusions and empty thoughts.
Great is God, whose ultimate intellects are astonished at the first stage of His knowledge, and the thoughts of the experts are enlightened by the rays of the light of His greatness. Space, places, time, and temporalities have become ineffective and unfulfilled in the vastness of His omnipotence and the encompassing of His Oneness. Whatever is contained in the intellect, illusion, and senses,

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Essence of Truth is pure and free from it, because all are possible and contingent, and a contingent and possible being cannot do anything except perceive a contingent and possible being like itself. The ultimate goal of perception is that it is the state of inability, which is what they have said: “Inability to perceive is perception.” And for the faith and the state of monotheists, there are degrees and levels that are not the place to detail here, but in short, let us say that, as the people of heart have said, monotheism has four levels.

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Faithful monotheism, scientific monotheism, present monotheism, divine monotheism. The first stage of faith is confession with the tongue and confirmation with the heart. The last stage, which is called specific monotheism, is when the monotheist reaches the stage of certainty to the point where he sees what exists as insignificant in comparison with the greatness of God and examines the content of the verse: "Everything perishes except for its face" in Surah Al-Qasas, verse 88. Although there are many stages and countless books have been written about the knowledge of monotheism and the path to God, acquiring the knowledge of monotheism and knowledge of the truth of the Exalted by reading books and listening to evidence alone is not enough. After the struggle, as stated, "And those who strive in Us, We will guide them to Our paths," one must travel from the level of self and selfishness. And the journey is not about covering a distance, but rather about seeking and sacrificing oneself. One must cut off the path of provision and provision, which is the path of piety and faith. "As He said, 'Provide provision, for indeed, the best provision is piety and fearing, or those who are endowed with understanding.'"1 And from the perfection of faith in God, comes faith in the Hereafter and faith in angels. Whoever considers the power and greatness of God to be infinite, of course, considers the creations, which are the effects of His power, greatness, and greatness, to be infinite. Therefore, faith in angels is considered to be a result of the perfection of faith in God. And as the Quranic verses show, angels have different types and ranks. The first one is a pair of wings and the third one is an expression of the quality of their creation. And the pure ones are a series of ranks. The first ones are a priori. The second ones are an order. The third ones are an order. The fourth ones are their attributes. The fourth ones are a mention of their position. The fifth ones are a mention of their position. This refers to the level of their servitude and obedience. Each level of them is responsible for a specific matter. And there is no one except for Him who has a known position in their status.

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(1) Surah Al-Baqarah, verse 193

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And also from the perfection of faith in God is faith in the annual messengers and the revelation of the heavenly books. He who knows God with knowledge, wisdom and compassion believes that futility and useless work are exempt from His holy place. He did not create man in vain. The result of creation is the benefit of creation itself. His imperishable nature is higher than that He should benefit from the existence of creation.

(I did not create creation to benefit , but to make a difference to the servants) Masnavi

And the sending of the prophets is out of kindness to teach the path of guidance to the people, otherwise it would be a necessary violation of the purpose, because without guides, it is not possible for anyone to find the path of truth and to walk in it. The purpose of the creation of man and his perfection in the level of true knowledge and reaching the status of servitude is what Allah created the jinn and mankind except that they might worship Him. This is evidenced by the fact that He did not create the jinn and mankind except that they might worship Him. The other aspect of perfection mentioned in the verse is the natural and practical aspect of following the command of reason and the law, which is achieved through the observance of which "practical reason" is perfected. Its clear and visible sign is two things: one is giving wealth in a way that is done in accordance with the order of the Islamic lawgiver, not out of taste and desire. Its sign is respecting the ranks of the deserving, and kindness should be respected for everyone who is worthy of his rank. The other is the worship of the body and limbs, which is to reach the status of servitude of that One God with all one's strength, limbs, and organs, and the comprehensive one is prayer. That prayer is a mixture made of what servitude is realized through, and in prayer, each part of the body appropriately expresses its servitude and humiliation, and the greatness and greatness of its Creator, and that the form of servitude also stems from the perfection of faith.

The third characteristic of the righteous that the blessed verse reminds man of is matters

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related to moral virtues, and it also mentions two important types of them. First, keeping one's promise in all its forms, which is considered moral virtues to act on what a person has committed himself to, whether it is within the scope of worship, meaning that the Sharia has stated that it is obligatory to observe what a person has committed himself to, such as keeping a vow, covenant, or oath, or whatever.

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Regarding transactions and interactions with people, which is part of the good morals of a good person, is that whenever someone makes a promise or an oath, he acts on it according to his word and does not go against his word or promise. Second, patience in adversity and what is contrary to nature and the physical situation, from the hardships and matters that confront a person during his life, which is also realized through the perfection of faith, firm determination, and strength of will. Those who are truthful and those who are pious are those who are distinguished by these characteristics. These are the people of truth and purity, and these are the people of piety and piety, who have acknowledged the truth from the truth without any doubt of polytheism and hypocrisy, and have grasped the firm ring of monotheism, and have become endowed with faith and piety.

Yes, a person who has acquired the characteristic of truthfulness, his appearance is a mirror of his inner self, and his inner self is in accordance with the truth, his speech is in accordance with his intentions, his actions are in accordance with his circumstances, what he says is what he does, what he states is the truth, his heart and tongue are together in appearance and inwardness are the same, and truthfulness is a single truth that encompasses all moral virtues and is the source of all human goodness. From here it becomes clear that the secret of the miraculous word of God, which has made all good deeds and benevolence dependent on truthfulness and piety, is that such people who are characterized by these mentioned qualities are truthful in faith and certainty in speech and conduct, in action and behavior, and have acquired the praiseworthy queen of piety.

Or, O you who believe, it is written for you that retribution is in the case of the killer

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of the free by the free, etc. It is addressed to the believers that the divine law has been enacted regarding you in such a way that in the case of murder and retribution, a free man is retaliated against a free man, and a slave is killed against a slave, and a woman is killed against a woman.

Although it is inferred from the apparent meaning of the Almighty's saying, "The Book has written for you retribution" that it is a mandatory and obligatory ruling that in the case of murder, retribution is to be meted out in kind. However, it is related to it that whoever is pardoned has something from his brother. Regarding forgiveness and forgiveness, it is stated that whenever the guardian of the killer's blood pardons the killer

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the mandatory ruling is removed and instead, the killer is required to pay blood money.

So, following the known and giving to him with kindness is based on the rule of Arabic, so following the beginning and its news is omitted, meaning that the killer should follow the known and give blood money at the time of paying blood money in recognition of the forgiveness and kindness that the guardians of the victim have shown towards him.

That is a lightening from your Lord and mercy, and the ruling that where the guardian of the deceased passes by and takes blood money instead of retaliation is a lightening from your Lord, who has made the ruling on retaliation light out of mercy and compassion.

It is narrated from Tafsir al-Ayyashi that he narrated from Sadiq, the progeny of Muhammad (peace and blessings of Allah be upon him and his family), that he said: The Almighty says: "Freedom for free." If a free man kills a slave, he should not be killed, but he should be severely beaten and blood money should be taken from him. And if a man kills a woman, her guardians have the choice of taking blood money or giving half of her blood money and taking revenge. And there are other reports that this matter has reached the point where the jurists have discussed it in their books on

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jurisprudence.

So whoever commits an offense after that, he will have a painful punishment. In the two possibilities given, one is that after forgiveness and blood money, if the guardian of the blood, that is, the relatives of the victim, take revenge , then a painful punishment will be upon them. And if the murderer, after the remission and forgiveness from the relatives of the victim, again commits corruption and commits murder, then he will have a painful punishment, that he will be retaliated against in this world or will face severe punishment in the Hereafter, or he will be punished both in this world with the punishment for his deeds and in the Hereafter he will be subjected to torment and torture. The second statement is closer to the context of the verse.

If a realistic soul is found in someone, he can easily learn from this law of retribution

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nature of Islamic law and understand that all its laws and regulations are based on a measure of moderation and have not gone towards extremes or excesses. If they say that the Jewish tribe went to extremes and only retaliated, they did not consider taking blood money right, while the Christians went to extremes and did not retaliate, but either forgave or took blood money. Before the Prophet's mission, there was no specific law among the Arabs. Sometimes they retaliated, sometimes they took blood money. Whenever a noble or senior member of their tribe was killed, they did not observe the balance between them. Instead, they retaliated against two men, against a woman, against a free man, but instead of one rich person, they executed several poor people. This kind of barbarity prevailed among them until the sun of Islam rose and the law of retaliatory killing was established. Yes, it is Islamic law that does not deviate from the truth and righteousness in the heat of extremism or the cold of extremism, and it has established the law of justice in human society.

See how on the one hand, He has respected equality in retribution, rich and poor alike, man for man, woman for woman, slave for slave, and on the other hand, He has

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placed the murderer under the authority of the blood relatives to punish him for his actions, if they wish to retaliate or if they wish to forgive. He has also preferred forgiveness and forgiveness to retribution, out of consideration for social considerations. Even though a murderer has become a sinner and an outcast due to a major sin, and by this act has made himself subject to the wrath of God Almighty and deserving of punishment, He has still included him among the brothers and sisters of the blood relatives, where He says, "Whoever pardons, he has something from his brother." This statement clearly indicates that, in accordance with human affection and religious observance, one should pardon the blood. In some interpretations on the subject of retribution, there is a good statement that I will briefly translate as follows: Civilized nations have objected to the fact that civil laws do not prescribe retribution, and in today's societies, retribution and the destruction of an individual are considered unacceptable to humans. Civilized is obscene and unreasonable, and human nature hates it, and the human body prevents it.

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And they also say that the first human being was killed and lost, and that revenge and killing a life cannot be compensated for, but is a loss upon a loss. And they also say that revenge and killing are caused by the love of revenge, and such a trait, which is considered a reprehensible trait, should be eliminated from the people through public education, not prescribed, but rather that the trait becomes strong and increases in man.

Therefore, the murderer and the criminal must be trained with severe punishments, such as imprisonment for a long period of time with hard labor. They also say that the murderer must be treated because it is clear that he has a severe disease of anger, and his mind is incomplete for such an act to occur. In short, they say that the laws of today's societies and the civil laws that advanced nations have enacted deny retribution that is the killing of one person by another, because societies are made up of individuals, and it is necessary to do something to increase the number of individuals, not to decrease them through retribution.

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Answer

The Quran answers all objections with a single verse: Whoever kills a person for other than a person or for spreading mischief in the land, it is as if he has killed all mankind. And whoever saves a person, it is as if he has saved all mankind. Surah Al-Ma'idah, verse 35. Whoever kills a person, other than for retaliation or for spreading mischief in the land, it is as if he has saved all mankind. And perhaps the reason is that since the current laws between humans, although they are a status quo, that is, they are established based on the interests of human society, an individual is equal to all individuals in terms of humanity. Therefore, whoever executes one individual is as if he has executed all people, because that common humanity between individuals is also true for one individual. How is it that civilized nations do not consider it permissible to kill and execute a person in times of crime, retribution, and the elimination of corruption?

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But for the independence of their nation, their ethnicity, and their leadership, they execute millions and billions of innocent people and have no fear. Moreover, in the eyes of Islam, a human being is honorable and his blood is precious if it is in the religion of monotheism, and the weight of human society is equal (or even higher) to the weight of a single monotheistic person. (End) And in retribution there is life for you, O you who are endowed with intelligence, that you may become righteous. In this blessed verse, a world of meaning is contained, in terms of eloquence and eloquence, to such a degree that the testimony of the people of language and scholars of Arabic is considered to be above human speech, and also in terms of the meaning of a single concise sentence, the secret of the law of retribution is expressed in a more subtle and sweeter way, and with this verse, all objections to the fact that a divine law has been established can be answered.
Although retaliation is apparently a form of execution, it actually becomes a cause and sustainer of life in several ways: First, when individuals learn that the law stipulates that whoever kills someone will be killed as punishment for their actions, in order to

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protect their own lives, which is natural for everyone, they will never consider such an act. Second, a person who kills his religious and national brother without reason is shown to be a bloodthirsty, corrupt, and criminal. Such a person remains in human society like a corrupt organ that, if not cut off, will spread to the rest of the organs and corrupt all the organs of the body. Furthermore, if forgiveness and blood money had been prescribed only without retribution, it would have been possible for some people to become corrupt, as a conflict would arise between the relatives of the deceased and the killer and his family, and the people who were killed would become avengers, and blood would be shed for blood, and souls would be lost, and hatred and enmity would become widespread, and for a long time it would remain that the understanding of some of the secrets of retribution is attributed to the wise, and the Mufti would attribute piety to retribution, considering that due to retribution, other people would refrain from committing crimes and murders, and would not commit such crimes to save their own lives.

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[Surah Al-Baqarah (2): Verses 180 to 185]

Hint

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and relatives according to what is acceptable - a duty upon the righteous. (180) But whoever changes it after he has heard it, then his sin is only upon those who have changed it. Indeed, Allah is Hearing and Knowing. (181) But whoever fears injustice or sin on the part of a testator and brings about reconciliation between them, there is no sin upon him. Indeed, Allah is Knowing. Forgiving, Most Merciful (182) O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. (183) For a specified number of days. But whoever among you is ill or on a journey - then an equal number of other days. And upon those who are able [to do so] is a ransom - the

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feeding of a poor person. But whoever volunteers good, it is better for him. And that you fast It is better for you if you only knew (184)
The month of Ramadan in which was revealed the Qur'an, a guidance for the people and clear proofs from The guidance and the criterion. So whoever of you witnesses the month, let him fast it, and whoever is sick or on a journey, let him fast a number of other days as he wishes. God grants you ease and does not desire hardship for you, and that you may complete the number and glorify God for what He has guided you and helped you. You are grateful (185)

Translation:

It is recorded for you that when death approaches one of you, if he leaves behind wealth, he should bequeath to his parents and relatives in a manner that is just and just, and that is the duty of the righteous.
But whoever changes his will after hearing it, it is a sin for him who acts against it. Indeed, Allah is Hearing and Knowing.
And whoever fears that injustice will befall the heirs of the will and comes to amend it, there is no sin on him. Indeed, Allah is Forgiving and Merciful.
O you who have believed, fasting has been prescribed for you as it was for those before you (from the previous nations) that you may become righteous. O you who have believed, fasting is prescribed for you as it was for those before you (from the previous

nations
) so that you may become righteous.
There are specified days for fasting (in the month of Ramadan). So whoever among you is sick or on a journey, then he should fast the same number of days other than Ramadan. And whoever is unable to fast, then a day in lieu of it, the equivalent of feeding a hungry person, and whoever increases in good deeds (and feeds more than one hungry person). That is better for him, and fasting is better for you if Know the benefits of fasting.
The month of Ramadan is the month in which the Quran was revealed as a guidance

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for mankind and a criterion between right and wrong. So whoever sees the new moon after you should fast. So whoever is sick or on a journey should fast the same number of days outside of Ramadan. Allah intends for you ease and does not intend for you hardship or hardship. You should complete the number (of Ramadan) and glorify Allah with greatness and greatness for having guided you to this Islam, that perhaps you may be grateful.

Explanation of verses

It is written upon you when death approaches one of you. Apparently, the sentence "Write upon you" is a mandatory ruling and indicates the obligation of a will, meaning that when someone dies, if he has money, he must make a will and designate a share of his wealth for his parents and relatives, especially for his relatives, as is rightfully the case with the righteous, which is mentioned at the end of the verse. However, considering the verses that refer to inheritance and the designated heirs, the combination of the verses makes it clear that the mandatory ruling regarding relatives is removed, but its desirability remains the same.
Some commentators have said that the verse "Verily, upon the righteous, is used regardless of the number of verses of istihabab" because if the will was a mandatory ruling, it should have been said "Verily, upon the righteous, is fulfilled for the believers," meaning that such an act has been fulfilled for the believers. And since the level of piety is considered higher than the level of faith, it is because it has been made a branch.

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Making a will with piety is necessary for a pious person, which is that when he dies, he makes a will for his relatives and does not deprive them of his property, and even if it is not obligatory for him, but piety requires that a person act with piety in every good deed.
And how many reports and hadiths have been narrated about the virtue of a will, such as the narration from the Holy Prophet

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(peace and blessings of Allaah be upon him and his family) that he said: "Whoever dies without a will dies the death of the pre-Islamic period" and in another hadith he said: "No one among you should sleep unless his will is under his head." Wills are of two types: one is a will and a true advice, as was the practice of the great men and scholars, especially when they died, who would gather their families, children and relatives and advise them to be true, honest, acquire knowledge, do good deeds, have faith and be pious. The other is a will of wealth. There are also reports regarding the amount of a will of wealth that say that more than a third should not be bequeathed, but less than a third is better. There is a hadith from the Messenger of Allaah (peace and blessings of Allaah be upon him and his family) that Sa'd fell ill and his companions went to visit him and said: "O Messenger of Allaah, I have a lot of wealth and my heir is only a daughter. Should I bequeath all my wealth?" He said: "No," he said: "Double it." He said no, he said half of it, he said no, he said three, he said one, he said yes, and even a third is too much, then he said if you leave your children well, it is better than leaving them in poverty, so that they need others, because the will was based on a third, but because the hadith shows that even a third is too much, it is better to make a will less than a third.
So whoever changes it after hearing it, then his sin is only on those who change it. Indeed, Allah is Hearing, Knowing. Whoever changes the will after hearing it, then such a person becomes a sinner. The pronoun "عثمه بددله" is relative, meaning the one who changed the will, and the rest of the pronouns are relative to the will.
It is clear from the verse that the act of making a will is obligatory, rather, from the appearance of the verse

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it follows that the act of making a will is obligatory for anyone who listens to the will, whether the testator or the non-testator. However, the following verse and other verses and narrations specifically specify the obligation for the testator and the person who has been designated to make the will.
So whoever fears that the testator is a sinner or a sinner. They say that there is a

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difference of opinion among the reciters in the recitation of the will. Ibn Kathir, Nafi, and Abu Omar recited "from the testator" and that the word "Isa" is taken from the testator, while the rest of the reciters recited "from the testator" with a strong "Sad" because the word "Tasiyah" is taken from the testator, but the meaning is the same. "Jinfa" is a jinf in the sense of inclination and deviation, i.e. someone who fears that the testator and the testator have deviated from the truth in making a will. So make peace between them, then there is no sin on him. Indeed, Allah is Forgiving, Merciful. Where the testator deviates from the truth and correctness of his will, then there is no sin on him in making amends, for Allah is Forgiving, Merciful. In Tafsir al-Qummi, it is narrated from Sadiq al-Ali Muhammad (peace be upon him and his family) that: "When a man makes a will, it is not permissible for the executor to change the will, except when he has made a will other than in the right way and other than what God has commanded, and has not observed moderation in the will, and has oppressed and transgressed the heirs. In such a case, it is up to the executor to bring the will into line with the right and just measure, like a man who is an heir and gives all his property to some heirs and deprives others of his property. In such a case, it is up to the executor to distribute the property in line with the right measure. This is the meaning of the Almighty's statement: "Junfah or Ithmaan" because Janfah is a tendency towards some heirs, and "Ithmaan" is to order the construction of dilapidated houses and the taking of intoxicants. In such a case, it is up to the executor not to carry out the will or to change it."
In summary, the verse with the narrations states that if the will is made on the scale of justice

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without any violation or deviation from the truth, and to the extent of one-third or less, it is necessary for the executor to carry out the will, but where there is a deviation in the will or the will is made with an unlawful order, it is up to the executor to rectify it in accordance with Islamic law and Sharia.
Or, O you who believe, fasting is prescribed for you. The address to the believers is:

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O you who have believed, fasting is prescribed and recorded for you. Since the verse is used in such a way that the obligation of fasting is specific to believers and does not include all human beings, and there is a debate among scholars about whether or not infidels are obligated to observe the principles in the same way that they are obligated to observe the principles, most commentators and jurists believe that infidels are obligated to observe the principles as well as the branches, and since the verse, which addresses believers and specifically gives the ruling on fasting to them, does not negate the obligation from infidels, because it does not make sense to negate the obligation from non-believers, it is silent about their ruling regarding fasting, and it has been proven by evidence in its place that infidels are both obligated to observe the principles of Islam and obligated to observe the branches of Islam. And it is a common occurrence among all Islamic nations that the Messenger of Allah (peace and blessings of Allah be upon him) was a messenger and prophet for the jinn and humans, not just for a group of people who converted. This is because in one place he addresses the general public and says, "O mankind," in another place he addresses the jinn and humans, or "The company of jinn and humans," and in another place he addresses the believers specifically (or "O believers"). Here, when he specifically addresses the believers, it is as if he were saying, "O believers, you who have converted and followed Islam, enter our banquet hall" (as is stated by the Holy Prophet (peace and blessings of Allah be upon him): "Invite you to the banquet of Allah."

Fasting is written upon you according to the Arabic law. Fasting is a noun from the plural of the singular, like Qiyam, and in the dictionary it means abstinence,

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In the Sharia, it is used for a specific abstinence, that is, abstinence at a specific time with a specific amount of certain things.

As it is written upon those before you from the prophets and their nations, in the commentary of Majma' al-Bayan, here are some sayings:

1- The fasting that He has made obligatory upon us has been likened to a fast that was

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obligatory upon the nations before us, and the analogy is not in terms of time and number, but rather in terms of the principle of the Sharia and the obligation of fasting. "Abu Muslim and al-Jaba'i" 2- Fasting in the month of Ramadan has been made obligatory upon us, as it was obligatory upon the Christians, and they used to fast whenever Ramadan occurred, in winter and summer. Then they designated the fast for the days of Rabi' and increased the number. "Sha'abi and Hassan" The obligation of fasting is so that you may become pious and righteous. Al-Jaba'i and some other commentators have said, "So that you may become pious" means until your hearts become soft and tender and you can avoid sin. And it is narrated from Hisham ibn Hakam that he asked Imam Sadiq (a.s.) about the wisdom of fasting, and he replied, "Fasting was made obligatory so that the rich and the poor may be equal, and the rich may taste the pain of hunger and have mercy on the poor. "The end" seems to be an address to the believers, who are told to restrain themselves and refrain from following their desires, so that you may restrain your desires for a short period of time, perhaps by this means you may become pious and become acquainted with the angels of the Alawites, because if the veil of nature does not block the human soul, it has the dignity of rising above the level of nature and reaching the status of the clergy.
And as some commentators have said, fasting has three degrees and three stages: general fasting

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, special fasting, general fasting is simply abstaining during the day with a specific intention and refraining from what is forbidden in the holy law and which invalidates the fast. Special fasting is abstaining from the same specific things, in addition to everything that contradicts piety, from things seen and heard, and the like. Special fasting is abstaining from what is for the sake of Allah, meaning abstaining from all worldly things and worldly thoughts and keeping one's heart from everything other than Allah, completely from worldly matters, unless it is a preparation and introduction to carrying out religious matters and providing for the Hereafter.

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Fasting the tongue is to keep it from lying, swearing, slander, backbiting, and the like. Fasting the eyes is to refrain from looking at things other than forbidden things and looking at things that are forbidden. Fasting the ears is to refrain from listening to things that are forbidden, such as wealth and backbiting, and the like. Fasting the soul is to abandon worldly desires and aspirations and abandon carnal desires. Fasting the heart is to empty it of the love of the world and its adornment. Fasting the soul is to empty it of the desire for the blessings of the hereafter. Fasting the head is to cut off all attention from other than God, meaning to keep the soul and spirit away from what is other than Him.

Days are numbered, because God has introduced the Islamic nation as a middle nation, where He said, "Be a middle nation." This means that they should observe the middle ground in their rules and regulations, neither tending to excess nor tending to excess, nor falling into sensual desires like animals who know nothing other than eating and following their desires, and as a result, they make their souls and minds dull and dark, nor like the ascetics who restrict themselves to such an extent that they make the body weak and incapacitated. Neither of the two ways seems right, because the soul and the body have a complete effect on each other. If the body becomes weak and incapacitated and becomes sick, the soul will be completely harmed. Also, if the soul does not perform its activity and does not free itself from the bondage of desires, then the soul, which is the true human being and the ruler of the body, will become weak (

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and will no longer have the power to perform its duties.

The middle ground is the Quranic teachings that have made fasting obligatory and obligatory during certain fasts, such as the month of Ramadan. The minimum is abstinence from some natural things for a limited number of days, such as eating, drinking, and sexual intercourse, and abstaining from some other things that are prescribed in the enlightened Sharia during the fasting of Ramadan. It has made moderation obligatory, but it has made fasting recommended during other fasts,

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especially in the months of Rajab, Sha'ban, and the days of Dhul-Hijjah. Rather, it is better for a person to restrain himself to a certain extent in eating, drinking, and other natural pleasures at all times, so that his heart becomes pure and his carnal desires are reduced to some extent.

"Empty your insides with food until you see the light of knowledge,

empty of knowledge and knowledge that is full of food up to your nose. " Sa'di. So whoever among you is sick or on a journey, then a number of other days. Because in Islamic law, maintaining the health of the body is very important and should be so, because the body is the burden of the soul, and it must carry its burden to the destination that has been prepared for it. If a person is sick and weak, how can he strive in worship, succeed in acquiring knowledge and knowledge, and achieve happiness? That is why it has been ordered that a person who is sick in a way that fasting would cause a little harm, or is on a journey, where the hardship of fasting is greater, should break his fast twice and make up for it on other days, so that he is both protected from harm and hardship and not deprived of the benefits of fasting. And for those who can afford it, the ransom is food for the poor. Many commentators say that in "Yatiqoonah" it refers to fasting and they have interpreted it as follows

: The one who can afford to fast has the choice between fasting or giving a ransom of food. On page 205,
the early days of Islam were like this for the sake of simplicity. After the ruling was abrogated and fasting was specified by the Almighty's statement, "Whoever among you witnesses the month, let him fast it." And in the interpretation of Yatiqoonah there are three opinions:
1- For those who can afford to fast, they have the choice between fasting, paying a ransom, and fasting, which is better. "Ibn Abbas and Sha'bi" 2- The meaning of those who cannot afford to fast is pregnant and nursing women and the elderly. After that, the ruling regarding pregnant and nursing women was abrogated. "Hasan and Ata" 3-

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Yatiqoonah, someone who becomes unable to bear fasting, and therefore the meaning of the verse has not been abrogated.
Some of our companions narrated from Imam Sadiq (a.s.) that in the meaning of the verse that says, "Those who are able to fast but cannot fast due to old age or thirst or the like, they should give a mudd of food in exchange for each day." Ali ibn Ibrahim also narrated from Sadiq, the son of Muhammad (a.s.) who said, "And upon those who are able to fast is a ransom." That is, someone who fell ill during Ramadan and broke his fast, then recovered, and the next Ramadan arrived and did not make up the missed fasts, he should make up the missed fasts and give a mudd of food in charity for each day. "Tabarsi" So whoever voluntarily gives a good deed, it is better for him, and if you fast, it is better for you. Although giving ransom and spending money is a good deed, fasting is better for you. If you knew the benefits of fasting and abstaining from food, the ruling was at a time when the believers had the choice between fasting and giving ransom. However, after the ruling of choice was abrogated and fasting was prescribed for able-bodied people, it is no longer permissible to convert fasting into spending money. Apparently, the ruling of choice does not find a case because fasting is prescribed for a healthy person who is not a traveler, and it is prescribed for the sick and traveler. If they do not make up the missed fasts, then it is better for the old man and the old woman. We may allocate the verse on

to the case of those who, if fasting is difficult for them, can spend a mudd of food in exchange for their fast. And if they fast due to hardship and weakness of old age, it is better for them.
It may be said that the last sentence of the verse is not in the position of establishing a ruling, but in the position of the virtue of fasting, because although spending and giving away wealth is a very good deed, fasting and abstaining from sensual desires are preferable to giving away wealth.
The month of Ramadan in which the Quran was revealed is a guidance for mankind and clear proofs of the guidance and the criterion. First, it briefly reminds believers

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that the ruling on fasting has been established for you, just as the law of fasting was established for the previous prophets and their followers. After the last verse details the nature of fasting, when to fast, and what are the duties of the fasting person. It is that the period of fasting is fixed for the month of Ramadan and it refers to the virtue of the month in which the Almighty said, "In it the Quran was revealed." The descent of something is said to have descended from a high level to a level of knowledge. There is a difference between descent and revelation, which is that descent is the descent of something in a burst, and revelation is the descent of something gradually. It refers to the descent of the Quran in two ways in the word of Allah. This verse and others like it indicate that the Quran was revealed to the Messenger of Allah in a burst, and in Surah Al-Isra verse 106, it says, "And a Quran that we divided up to recite it to the people at intervals, and we sent it down in stages." This verse indicates that the Quran was revealed gradually, and it seems that the two verses contradict each other and are meant to resolve the contradiction. Some have said that according to some narrations, the Quran was first revealed in the heavens of the world, and then gradually, verse by verse, over a period of twenty-three years. Some have said that the purpose of the revelation of the Quran was the first verse that was revealed in the month of Ramadan, not the entire Quran. It may be said that the Quran was revealed to his blessed heart once on the Night of Power, without any intermediary, and then gradually, whenever he was in his right place, he was commissioned by his angel Gabriel to preach verse by verse to people. Because the world of meaning and the inner world is a world of unity, and the world of sense and appearance is a world of division and separation, so we can say that the Quran was revealed to the blessed heart of the Holy Prophet (peace and blessings of Allaah be upon him) in one go

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In the outer world, since it is a world of division, verse by verse gradually descended on his blessed body. Therefore, the verses are gathered together in this way. The blessed month of Ramadan is the month in which the Quran, which is a heavenly

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book and the word of Allaah, was revealed from the mine of the grace of Allaah and revealed the path of guidance and happiness for mankind. Such a comprehensive book presents the most eloquent and sweetest speech in that the moon has descended and it is called its Quran, given that it is comprehensive and contains all the commands and laws of human society, and it is called its distinctions, given that it is the separator between right and wrong.

So whoever among you witnesses the month, let him fast it. Whoever sees the month of Ramadan, that is, knows with certainty that the month of Ramadan has entered, is obligated to fast. The general ruling is that all sane, healthy adults present at the time of sighting the moon must fast, except for those who are exempted from the general ruling by the verse and other verses. And whoever is sick or on a journey, then a number of other days. And those who are exempted from the general ruling by the verse are some of the people who are obligated: 1- A sick person, 2- A traveler, 3- A sheikh and a sheikh, and others who are exempted from the general ruling. The jurists have determined the limit of illness in their books of jurisprudence, and the illness that makes breaking the fast obligatory is the illness that causes the breaking of the fast. If it increases in severity or becomes prolonged, or if it happens at all in the case of an illness that causes fasting to produce an illness, in such cases, one must break the fast according to the ruling of the Quran. The limits of travel and travelers, who is the traveler and on what journey should break the fast, have also been stated in the books of jurisprudence by the jurists, and the rest of the people who are exempt from fasting have also limited it, so there is no need to explain it here.

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Allah desires ease for you, but He does not desire hardship for you. In the words of Asr and Yasr, Abu Ja'far Yazid ibn Qa'qa' has moved the Sin in all places of the Quran, reading Asr and Yasr, while the rest of the readers have kept the Sin stationary. And that you may complete the number. Some have read it with a strong emphasis on the word "meem" and others have read it with a weak emphasis on the word "meem". There is a debate among the scholars of interpretation as to whether "waw" (and "you

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may complete"), which is a conjunction, is a conjunction in its place, and "lam" is a conjunction in its place, and what is its purpose? (Fara') said that "lam" is a conjunction in its place, and what is its purpose? (Fara') said that "lam" is a conjunction in its place, and what is its purpose? It means that they made the ruling lawful in order to complete the number, as God said in the story of Moses, "And thus We showed Abraham the kingdom of the heavens and the earth, that he might be among those who have certainty." Al-Zajjaj said, "and that you may complete" is a conjunction with the preceding verse, and the meaning of the verse is that God intended ease for you, and The difficulty and hardship are not intended, and the intention is to make things easy for you and to make the number of the month complete. So, according to the first meaning, the verb belongs to the omitted one, and according to the second opinion, the verb belongs to the sentence itself. There are also two opinions about what is meant by the number:

1- The meaning is the number of the month of Ramadan.

2- The meaning is the number of days that have been broken due to illness or travel, which must be kept in order to make up for it.

And that you may magnify Allah for what He has guided you, and that you may be grateful. Here too, two opinions have been expressed. One is that because Allah has guided you to this Islam and made you successful in attaining the state of enlightenment, in which the purity of your hearts lies, you should praise Allah with greatness, glory, and greatness.

Another saying is that "And glorify Allah" is the takbir of the Eid prayer, which is said on the day of Eid .

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"Allah is Great, Allah is Great, there is no god but Allah, and Allah is Great, and to Him belongs all praise for what has guided us, and to Him is all thanks for what has brought us."

Dear God, the Merciful and Merciful, who repeatedly declares in the Holy Book through the Prophet of His Mercy that I am kind and compassionate towards my

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servants. If I decree, it is for their happiness. If I forbid, it is to remove their harm. May Allah purify you and bless you, so that you may be thankful." Surah Ma'idah, verse 9, "And what Allah will do unjustly to the servants of God. Liobin Lakum and Yehdiakum The Sunnah of those before you, and He turns to you in repentance" (2) Surah An-Nisa, verse 31.

Yes, the world of creation and all beings, the flagship of which is human existence, are nothing other than the manifestation of the mercy of God Almighty. The world of existence is the manifestation of the expansive grace of the Glorious and the manifestation of the vast mercy of the Eternal. So look at the effects of God's mercy. How He revives the earth after its death. The effects of a thing are the manifestation of His manifestation, and the existence of beings is the manifestation of the grace of God Almighty and the manifestation of His mercy.

Summary - There are so many reports and hadiths about the virtues of the month of Ramadan from the Holy Prophet (peace and blessings of Allah be upon him and his family) and the pure Imams that the tongue is unable to speak and the pen is unable to express them. For example, they have said that the month is the month of the Quran and the month of faith, and it is the month in which charity is accepted and blessings are revealed. They have said that the month of Ramadan is like the heart in the body and like the prophets among the people.

According to Salman al-Farsi, when the last day of Sha'ban came, the Messenger of Allah (peace and blessings of Allah be upon him and his family) delivered a sermon containing praise and thanksgiving to Allah. Then he addressed the people, saying: "O people,

Allah

does not intend to burden you with hardship, but He intends to purify you (and does not intend to oppress or transgress His servants)." (2) "He intends to make clear to you (what is good and prosperous for you) and to guide you to the path of those who were before you, and to accept your repentance."

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The great month of the blessed month of Ramadan is a month in which there is a night that is better than a thousand months. O people, what a great month has overshadowed you. Great is the month in which Allah has made fasting obligatory and night prayer recommended, to the extent that He says: "It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from the fire of hell." Until the end of the hadith, which is detailed.

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[Surah Al-Baqarah (2): Verses 186 to 189]

Hint

And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided. (186) Lawful to you on the night of the fast is approaching your wives. They are your clothing and you are their clothing. Allah knows that you were deceiving yourselves, so He turned to you in forgiveness and pardoned you. So now have sexual relations with them and seek what is best for you. Allah has prescribed for you: "Eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night. And do not have sexual relations with them while you are staying in the mosques. These are the limits set by Allah, so do not approach them. Thus does Allah make clear His verses to the people that they may fear Allah." (187) And do not consume one another's wealth unjustly and (188) They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj. Righteousness does not consist in entering houses from their backs, but righteousness is of him who fears Allah. And enter houses from their doors and fear Allah that you may succeed." (189)

Translation:

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And when My servants ask you about Me, know that I am near and I respond to the call of anyone who calls on Me. So they should respond to My call and believe in Me, that they may be guided.
It has been made lawful for you, O Muslims, to have sexual relations with your wives on the nights of the fast. They are garments for you and you are garments for them. And because Allah knows that your souls are treacherous (and if it were otherwise, you would fall into sin), He accepted from you and forgave you and commanded that you should have sexual relations with your wives and follow what Allah has written for you.

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Eat and drink until the white line (fajr) becomes distinct to you from the black line of the night. Then complete the fast until nightfall. And do not have sexual relations with your wives while you are in seclusion in the mosque. And these are the limits of Allah. Of course, do not go beyond them and do not approach them in defiance. Thus does God make clear His signs that perhaps you may become righteous.
Do not devour one another's property unjustly, and do not cast the matter before the judges, lest some of you devour people's property unjustly, while you know.
They ask you, O Prophet, what is the cause of the full moon and the crescent moon? Say, "In it are signs for times for worship, pilgrimage, and the transactions of the people. It is not righteousness that you enter from the back of the house, but righteousness that you be righteous and enter from its path and its door, and fear God and be righteous in your conduct. Perhaps you will be successful."

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Explanation of verses

Hint

And when My servants ask you about Me, then indeed I am near. On the authority of Abdullah Abbas, the reason for the revelation of the verse is as follows: The Jews said: O Muhammad, from here to the heaven is five hundred years' journey, and each

heaven is five hundred years' journey to the next heaven. So how does God hear our supplication?

The reason for the revelation of the verse was that God Almighty sent down the verse: I am near and I have no place beyond. And also on the authority of Hassan Basri, the reason for the revelation of the verse was as follows: A man came and said: O Messenger of Allah, is our Lord near so that we may call upon Him and call upon Him in a low voice, or is He far so that we may call upon Him in a loud voice? The verse was revealed: O Muhammad, peace and blessings be upon him and his family, when My servants ask you about Me, then tell them that I am near and I respond to the call of every caller.

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And as it is known and proven, the first of the conditions of faith is to know through definite proof that God is abstract from matter and material things and pure from body and corporeal things, so that proximity and distance of place are true for Him, because having a place is one of the necessities of material things. An abstract being has no proximity and distance of place. Therefore, His proximity is not in terms of location, but in terms of His scientific encompassing and His eternal existence, as He said: He is with you wherever you are, which means that He is with His eternal existence, which is the essence of all beings, as He said: (He is closer to you than your jugular vein) In Tafsir al-Tantawi, there is a statement regarding the uniqueness of God Almighty in relation to everyone. I will translate it briefly:

He says: Look at your own body and see how your hand touches solid materials with the power of touch, and your tongue tastes the subtle elements in matter with the power of taste, and your nose smells the subtle elements that are in matter. The scattered material things, which are parts that are more subtle than the parts that are perceived by taste, smell, and your ear, with its hearing power, hears the waves of air that arise from the compression of bodies, and your eye, with its seeing power, looks at the light that is more subtle than matter, but rather the essence of matter and the creation of matter is from light. And look with your intellect, which is your highest

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sense, which perceives what is above matter, and what is above matter is the divine spiritual world, and our souls are connected to the spiritual world, a rational connection, not a sensory, spiritual, or physical one. And just as every sense connects to what it senses with a connection that is appropriate for it, such as touch, smell, and sight, so too are souls connected to a higher spiritual world. And indeed, to your Lord, the ultimate, is the meaning of the Almighty's saying, "And when My servants ask You about Me, surely I am near." So the meaning of the meaning is spiritual proximity, not sensory and God is pure and holy, He is transcendent of matter, He is transcendent of light, and this is the secret of His saying, “The Spirit speaks by the command of my Lord,” and
His saying, “Whoever knows his soul has known his Lord.”
So our minds are in relation to the divine spiritual worlds as the eye is in relation to light, and as the ear is in relation to sounds, and as the sense of smell is in relation to sounds. But

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Because most people are immersed in natural phenomena and matter surrounds them, this is because at many times information is revealed to them from God, but their information is mixed with illusions, and reason and logic are the scales that separate truth from falsehood, and the answer is not correct unless the heart pays full attention. The right and the conditional are that there is a relationship between the asker and his desired one. And if there is a relationship between the seeker and his desired one and he pays full attention with his heart, then he will certainly find what he wants, as God Almighty said: "Who answers the one in need when he calls him and discovers the evil?" And it is from some traditions that there are four levels of proximity and distance, but the intellect cannot understand it more than three levels: proximity in time, proximity in space, proximity in intellect, proximity in space, such as when we say that the moon is closer to us than Jupiter because the moon is in the first heaven and Jupiter is in the sixth heaven. Mustafa (peace be upon him and his family) is closer to Jesus in terms of intellectual proximity, such as saying that the scholars of the nation

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are closer to the Prophet (peace be upon him and his family) than the Umayyads, even if the Umayyads were closer to the Holy Prophet (peace be upon him and his family) in terms of time and space. And that the proximity of the Creator, the Exalted, is the same as the attributes of the kingdom, but the proximity of the Almighty is like that of every being and secret, and He is with you, and no one knows where you were except a wise man with insight. And that the fourth level of proximity is that which is narrated from Husayn al-Hallaj that he used to say at the time of prayer, "O Allah, You are the One who is manifest from all and the One who is abandoned from all sides." And because of His majesty, that closeness casts a shadow on the wise man, escaping from the narrowness of time and the catapult of space is like this, and until a person leaves time and space, his flight will not return to the land of the righteous. Here, the beginning of the world without time is called eternity, or the tenfold of the jinn and Mankind, if you are able to penetrate the regions of the heavens and the earth, then penetrate. You will not penetrate except with authority. (

1) O assembly of jinn and mankind, if you are able to ascend to the regions of the heavens and the earth, but you will not be able to do so except when you attain dominion and domination. Perhaps the meaning of penetration is spiritual ascension. [.....]

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And also in understanding the passage of time and the secret of the Resurrection and the gathering of bodies and the understanding of truths and the perfection of the second creation and the perfection of faith in the form of prophecy and the confession of the inability to comprehend the mysteries of knowledge and understanding other secrets and hints of the prophets, from the characteristics of being in a state of being, and also the appearance of the sovereign of love, dignity, solitude, solitude and bitterness in meeting and separation from the characteristics of being in a state of being.

"Intellect cannot find your way in the path of love, because it is blind, and the eye does

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not see the eye," and because it is a rank of human beings, angels have no share in it, but it is the address of the beloved and the beloved to humans.

"That the path of your path is not in the footsteps of reason , the dust of the footsteps

of love is beyond reason." "The secret that the angels do not know, O foolish fool, what is the place of reason?" The path of reason and knowledge is only to the edge of the sea of love, after that there is amazement and absence of

a sign. "No one gives you a sign that there is no sign." Such wonders are not the end, and their circumstances are not known except by behavior, and behavior is often a rule of eternal execution, a condition of attraction, not that whoever seeks will definitely find it or whoever walks will reach the destination.

"Even if there was no wire, there was no orphan in every step of the divers."

“In the lifetime of a person, it would have happened if there had been no government of any kind.” “End” The answer to the call of the caller: When he calls, let them answer me and believe in me, so that they may be guided. Some scholars of interpretation have said that seven points can be derived from the verse: 1- The principle is that the verse and its sentences are constructed with the form of the verb of the speaker, such as “From ‘Abadi, answer me, let them answer me, and believe in me,” and that the form of the word indicates complete consideration. 2- That ‘Abadi said and did not say “people” and what is similar to it indicates further consideration. 3- Eliminating the interjection in the

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answer because according to the rule, the word should be like this: " When they ask you about me, say, 'I am near'" and not including the word "qal" also gives more importance. 4- Emphasizing the word "ban" which means that I will certainly answer. 5- Ibadi is the adjective of a servant which clearly indicates the stability of its nearness and duration. 6- Flistjibwa li is a present tense verb and is used for the duration of the verb and the modernity, and it conveys that whenever you call upon God, He will answer. 7- Restricting the answer to the time of calling and supplication by saying "إِذا دَعَانِ" meaning whenever My servant calls upon Me, I will answer him. The sentence clearly indicates that calling upon and answering the Almighty is conditional and not limited to a specific time, place or person. Whoever calls upon God through servitude and servitude, his supplication is eligible for being answered. Therefore, seven points in the verse convey the importance of supplication and general response. "The End"

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Questions may arise regarding supplication and seeking needs.

1- What is the evidence for the legitimacy of supplication? 2- What wisdom and benefit is there in supplication? 3- What the pen of destiny has been written on will come to pass, and divine decree cannot be changed, so supplication and supplication are null and void and useless. 4- There is no violation of God's promise, as He said, "Call upon me, and I will answer you." So what is the reason that in many cases, the effect of an answer does not appear in supplication? 5- Whatever has happened and will happen, whether it is in accordance with human desire or not, is done out of

wisdom, the order of the universe, and personal interest. Rather, what the pen of destiny has been written on and recorded in the Preserved Tablet is real and cannot be violated. So it is unreasonable that we are ordered to ask God out of ignorance and lack of understanding, contrary to what wisdom has been written on, which will ultimately end up to our own detriment.

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Answer to the first question

The evidence for the legitimacy of supplication is numerous from the Quranic verses and hadiths, such that it is considered mutawatir, such as this verse that we are explaining, and the Almighty's saying: "Call upon Allah, I will respond to you" (Surah Al-Mu'min, verse 61). "Call upon your Lord, and He will respond to you." (Surah Al-A'raf, verse 53). "Say: "My Lord would not have burdened you if it were not for your supplication." (Surah Al-Furqan, verse 77). And other verses that command supplication.

And the news that has reached many Sunni and Shia people in particular, in the book of Kafi, Zurarah narrates from Imam Muhammad Baqir (peace be upon him) as follows: "Where God Almighty says: "Indeed, those who are arrogant about My worship will enter Hell as the last ones," the meaning of worship here is supplication. And also in Kafi, when someone asks Imam Muhammad Baqir (peace be upon him) what worship is better, he says: "There is nothing better in the sight of God Almighty than to be asked about what is with Him, and the most hated people in the sight of God Almighty are those who are arrogant and do not ask God anything." And other than these, there are many news and hadiths about the virtue of supplication and seeking needs from the Judge of Needs, which we have refrained from detailing for the sake of brevity.

Answer to the second question

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The results of supplication and the effects that follow from supplication are many, and some of its properties and effects can be obtained from the verses of the Quran, such as associating the answer with supplication: "Call upon me, I will answer you when you call upon me," and making the nearness of the truth of the Almighty and the proximity of the Holy One to supplication a separate part of supplication: "When My servants ask you about Me, I am indeed near, I answer the supplication of the supplicant when he calls upon me." However, there seems to be a point here, where it says, "I will answer the supplication of the supplicant when he calls upon Me, meaning when the supplicant calls upon Me out of truth and recognition."

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Daylami narrates in Irshad al-Qulub from Amir al-Mu'minin (peace be upon him) that the answer to supplication is conditional on five conditions: First: To present the intention, meaning to pay attention to the truth of the Almighty when supplicating. Second - Sincerity and purity of the bed. Third - Knowledge of the responsible one, so that you know the one you are praying to. Fourth - Fairness in asking, that is, do not go beyond your limits in asking.
And since the hadith and the word "Iza Da'an" (calling) state that whoever has a more complete knowledge of the status of divinity and is more attentive to the truth of His Exaltation, his prayer will be answered more quickly.
Yes, a person without knowledge is not a true caller unless his call includes an answer. He is also not aware of God when he prays, but rather he is focused on his own imaginary images and thinks that he is calling on God. The word "call" means "call on me so that I may answer." How can someone who does not know Him call on Him? This is never possible unless he enters the door of necessity, to which God has promised to answer. "Who will answer the one in need when he calls on him and discover the evil?" It is possible that necessity may cause an answer. Perhaps the meaning of the saying of the Prophet (peace be upon him) in the narration of Daylami (fairness in the request) is that the caller should be appropriate to his situation in what

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he asks for, and there should be a connection between him and what he wants, and he should not ask for something inappropriate that is contrary to the system of his personal existence or the system of the entire universe, which of course will not be accepted, such as if he prays without education to become one of the first-rate scholars, or wants to become an inventor without experience and practice, or Without sowing seeds and agricultural practices, one wants to obtain a result, and the like are considered to be contrary to the system of the universe.
And the answer to the objection that when the means are available, there is no need for supplication, and without supplication and supplication, there are also causes that are subordinate to the means.
We say that what you think are means are in fact nothing more than equipment and conditions that divine wisdom has required, and after the means of effect are provided, the true cause for the creation of anything is the will and providence of God Almighty. As has been repeatedly seen, seeds are sown and what should be applied in agricultural practices is done well,

but
the result is not obtained as expected. And we also see that of course, whoever seeks knowledge and pursues its acquisition aims to reach its highest level, and perhaps among thousands of students, one will achieve the desired goal.
Therefore, for someone who ponders the circumstances of the world to some extent, it becomes clear and obvious that the final component of the complete cause, which is in fact the true cause of the emergence of beings, is the eternal providence. And the result of prayer, if it is fulfilled as it should be, with its conditions, is to achieve the same belonging to the divine will that in some matters, the attainment of the desired is conditional upon the demand, and the benefit of prayer is not limited to the fulfillment of a need.
Prayer is considered one of the acts of worship, and indeed one of the highest acts of obedience. In fact, prayer, which is so important in the language of the lawgiver, is the same prayer with special conditions, customs, and forms, which, considering that

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the characteristics have acquired a secondary status, and if there were no conceivable benefit in prayer except that the supplicant was considered to be among the supplicants, then the importance of prayer would be sufficient. On the contrary, as it is clear from the verses and reports, the servant, as a result of the intended prayer, receives divine mercy and divine grace. The address to the Holy Prophet (PBUH) is: Say: "What would trouble you, my Lord, if it were not for your supplication" (1). Perhaps one of the secrets of the prophets and saints being afflicted with calamities is that they ask God and are considered among the supplicants, and through this means they become closer to Him.

Answer to the third question

They say that what is written by the pen of destiny will come to pass and the divine decree is not changeable. We say yes, that decree that is not changeable is a definite decree, not a suspended decree. According to many verses and reports, divine decree is of two types: one is a definite decree that will certainly come to pass, and the other is a suspended decree that is conditional on something without which it cannot be fulfilled. For example, it is decreed that if a person gives charity or establishes ties of kinship, a certain disease or affliction will be removed from him, and if he does not, he will be afflicted. For example, it is decreed in the system of the world that a person who falls ill will recover if he receives treatment, and so will a person who goes in search of business.

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(1) Addressed to the Holy Prophet (Say, "If it were not for your prayers, my Lord would not have paid attention to you")

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He gains profit, and he who is lazy suffers loss. And the honor of creation is that it has been established that causes are suspended on causes, meaning that for everything there is a cause that must be observed in order to achieve what is desired. In short, supplication is considered one of the causes. The emergence of a need in a place where

the divine will does not rule against it, is a consequence of it. And many news and hadiths have also been narrated in the book of Kafi from the family of Sadiq Muhammad (peace be upon him and his family) as follows: "O Maysar, supplicate and do not say that the matter is past, and what is to be done has been destined and will be done. There is a status with God Almighty that no one reaches except by asking. And he who closes his mouth and does not ask will not be given anything. O Maysar, it is not possible for a door to be knocked on but will be opened." And it is also impossible for the All-Wise to command something that will not result in any benefit. After the same command, supplication and the promise of an answer can be used, as some pending matters are supplication and asking.

Answer to the fourth question

Yes, this is so. The divine promise cannot be broken. Whoever calls upon Him, He will accept and fulfill it. That is, when a person turns his heart towards the truth and touches the hand of a needy person, He will not disappoint him at all. However, first of all, the response is different from the fulfillment of the need, because according to the evidence of the verses and the narrations and the saying of the Almighty, "I will respond," the meaning of the response is that when a servant turns his heart towards the One who is absolutely free from need and asks Him in the language of need, He also accepts and answers him with the kindness and generosity of His Lord. However, the gift that is responsible for him is another favor that is dependent on benefit and wisdom.

Secondly, supplication has its own rules and conditions, such as choosing the time, place, halal food, and so on, which are numerous and have been recorded in the books of supplications, but few people succeed in observing them. In short, perhaps the purpose of invocation, encouragement, incitement, and encouragement is to pay due attention to His grace and mercy

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so that by this means the supplicant attains the status of Yazd's closeness, and reaches a

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drop from the clear water of His knowledge and love, not a drop from His dry water, and finds a position and status with the Creator of the world. Because supplication is a matter of paying attention to the deity, and seeking a need from Him, and being answered is considered one of its attributes and effects. How can someone who does not know God pay attention to Him when supplicating, so that he calls upon Him, asks for Him, and becomes His noble intercessor?
And among the effects of prayer is that when the mystic, with a heart purified from the taint of nature, free from sensual and moral impurities, and with firm determination, turns to God with all his strength and feelings, God also turns to him and turns his heart back, and exudes a fragrance of strength, majesty, and grandeur that overwhelms those below him. Then, with the same strength and majesty with which God exudes the fragrance of dignity, He affects those below him by the permission of God Almighty, and some events become submissive, obedient, and under His control by the permission of the Lord of the Worlds. Then, it is possible that the prayer will be answered and his hopes will be fulfilled at the same time as his prayer. However, the status and dignity of someone who, first of all, is God at all times, his goal and point of view, and who is cut off from creation and is united with all his strength and feelings, is pure.
It is narrated from the Holy Prophet (peace and blessings of Allah be upon him and his family) that "Call upon Allah with the supplication of the drowning one" while being completely hopeless of anything other than Him and secondly, "Make the existence of no effector your goal".
And from here the answer to the fifth question is also given that the benefit of supplication is not limited to the fulfillment of needs. The fulfillment of needs is considered one of the effects and results of supplication, which is considered to be one of the effects and results of supplication, which is responsible for providing it wherever there is wisdom and expediency.
And of course, the main purpose of supplication is to attract benefits and remove harm. Finally, since the supplicant is not aware of the aspects of benefit and harm, he may

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ask for something that ends up being to his detriment, thinking that it is for his good. And since Allah is aware and knowledgeable about the outcome of matters, He grants the good that was truly his original intention as a result of supplication.

Page: 222 It is permissible for you to abstain from eating, drinking and having sexual intercourse during the night of Ramadan until after the Isha prayer. After that, they were ordered to abstain from eating, drinking and having sexual intercourse until the night after the breaking of the fast and to abstain from anything that invalidates the fast.

One night in the month of Ramadan, one of the companions, who is said to have been Umar, prayed the Isha prayer with the Messenger of Allah (peace and blessings of Allah be upon him and his family) and went home. His lust prevailed and despite the prohibition, he had intercourse with his lawful wife. After that, he regretted it. In the morning, he came to the Prophet (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, I have come to you with your complaint that I am a sinful soul." He told him the incident of the previous night. Another group also stood up and said, "O Messenger of Allah, this has happened to us too, but the shame of being present prevented him from expressing it. Is it permissible to do so?" His Holiness replied, "I do not have permission." After that, Allah sent down the verse and permitted the believers to have intercourse with their wives during the night of Ramadan until morning.

They are a garment for you and you are a garment for them. The meaning of garment is that clothing is what a person covers his body with and protects himself from cold and heat. Perhaps it is an allusion that a husband and wife protect each other from committing wrongdoing or because they are like clothes that cling to each other. It can be used from this blessed verse and other verses that men and women are equal in all aspects of life except for what is specific to men or what is specific to women, because clothing is equal to stature and stature is equal to clothing.

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And the noteworthy point here is that the relationship between husband and wife has been likened to clothing, which

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Clothing is dependent on man, and just as man cannot live without clothing that protects him from cold and heat, and at the same time clothing covers his private parts and is a means of adornment and an addition to his beauty and virtue, and he enjoys it, so too husband and wife protect each other from falling into wrongdoing, and each is like a garment that "is a companion to a companion" that covers the abominations of his actions, and their dependence on each other and the relationship of conjugal and reproductive life that arises in marriage produces a kind of unity and oneness between them, in which they support each other in the difficulties of life and share in joy and sorrow. They also legitimately enjoy natural and sensual pleasures, and through this means they find a life that is compatible with happiness and hope. Marriage also stimulates the human driving force and creates mental and physical activity in him. Those lustful powers that the controller and planner of the universe has placed in human nature are gently absorbed and put to use. The soul is saved from sluggishness, lack of restraint and indifference, and becomes eager and willing to work and act, and acts out of desire and enthusiasm. Providing for one's livelihood and repairing the worldly building, which is one of the manifestations of divine power and must be repaired by human hands, is often accomplished as a result of marriage. The holy lawgiver of Islam has given great importance to the matter of marriage and has considered it, and has based its foundation on rational rules and principles, and has encouraged and encouraged people to get married, as he has said, "Marry and procreate," and also said, "Indeed, I will curse you nations on the Day of Resurrection, even if you were to miscarry," and in a threatening manner he has said, "The worst of you are those who die single."

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He has also forbidden monasticism. Allah knows that you used to circumcise yourselves. Apparently, this is the reason for permission, because Allah knew that your souls were treacherous. He gave you leniency and permitted you to have intercourse with your wives on the night of Ramadan. A group of

commentators have said that the verse indicates that previously, intercourse with women was forbidden on the night of Ramadan, and that the verse was revealed for permission and permission, and the prohibition was abrogated, because of the Almighty's saying, "It is lawful for you to have intercourse with women on the night of Ramadan, so He has repented to you and forgiven you, so now give them good tidings." All of this clearly indicates that in the beginning of Islam, intercourse was not permitted on the night of fasting, and then it was permitted and the prohibition was abrogated. And eat and drink until the white thread becomes clear to you from the black thread of dawn. The dawn of dawn is of two kinds. One is called false and the other is true. False dawn is the light that stretches from the end of the horizon like the tail of a wolf and then ends. After that, true dawn rises and is the light that spreads and spreads from the end of the horizon. At that time, according to the ruling of the Sharia, the morning prayer becomes obligatory, and the fasting person must abstain from that which, according to the ruling of the Sharia, breaks the fast. The first dawn has been called false because it appears to be similar to the true dawn. This is because when the verse was revealed as a sign of dawn, Ad ibn Hatim kept a white and a black thread with him in the morning and looked at it so that when the white thread became clear from the black thread, he would know that it was dawn and he would abstain from it again when the news came. Hearing Humayun, the Messenger of Allah (peace and blessings of Allah be upon him) laughed and said: "The meaning of the white thread is the whiteness of the morning from the blackness of the night. Then complete the fast until nightfall." According to the Arabic rule, the beginning and end of the fast are from dawn to nightfall. And whether the meaning of night is the occultation and setting of the sun or the end of the eastern twilight is a matter of debate among

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commentators. It is well known among Imami scholars that the onset of night is the setting of the sun in the west, and its sign is the departure of the eastern red, because as long as the red rises from the east and does not pass over the horizon, it is not clear that the sun has dominated the entire horizon. Apparently, it is well known among Sunni scholars that the meaning of night is the setting of the sun, whether the sun has disappeared from the entire horizon or not. According to the opinion of some of our scholars, the onset of night is realized with the rise of the eastern twilight, and even if it has not passed over the horizon, as soon as the red disappears from the end of the eastern horizon, it is clear that the sun has disappeared from the entire western horizon. Other opinions on this matter have been narrated from Shiite and Sunni scholars, which is not the place to discuss it here. And do not join them while you are engaged in the mosques. The literal meaning of 'Aquf and 'Itikaf is to be committed and to be present in an action, such as when it is said, "Aquf in a place" means I stayed in a place, and in the Islamic tradition, it means staying and staying in a specific place for worship, and that place must be a mosque. Whether any mosque is legitimate or a specific mosque is a matter of debate among the jurists. It is well known among the Imamiyyah jurists that 'Itikaf is not complete unless there are certain conditions:

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1- He must be in one of the four mosques, either the Masjid al-Haram, the Masjid of the Messenger of Allah in Medina, the Masjid of Kufa, or the Masjid of Basra.
2- He must fast for three days, as I'tikaf is not valid without fasting.

3- He must have the intention to stay in the mosque for three days, and he must abstain for three days and avoid what it is the duty of a mahram person to abstain from, such as having intercourse with a woman, using perfume, and the like. And the fact that the one in I'tikaf should especially abstain from what a mahram would abstain from, perhaps so that it is not thought that just as a fasting person is permitted to have sexual intercourse on the night of Ramadan, there is no obstacle for the one in I'tikaf, and the rulings on I'tikaf are many and there are books of jurisprudence to discuss them. These are the limits of Allah, so do not approach them

, that is, they are the commands, rulings, and laws that have been set by Allah. "So do not go near it" means do not transgress the divine limits and do not act contrary to the commands and teachings of the Quran. Thus does Allah make clear His verses to the people. Thus does Allah explain and make clear the verses of the Quran and the statements of the rulings and evidences of what is forbidden and permissible, and if you act within those divine limits and laws and do not oppose them, perhaps you will become pious and righteous. Perhaps they will be pious, as was said in the commentary of the first part of Surah Al-Baqarah, perhaps, because it is not permissible to hope for the divine holy place in the sense that wherever it is mentioned in the word of Allah, it must be returned to the servant. Therefore, according to the meaning of the sentence, those who act according to the divine limits, rules, and laws of the obligatory and recommended things and avoid the forbidden and forbidden things have found such a situation that they hope to be characterized by the quality of piety. Question: A person who acts according to the divine instructions and Islamic laws, such a person has become pious. Lal, which means hope, has no meaning or position regarding him. Answer: Yes, Lal is placed where it is desirable and possible to obtain, and in relation to something that has been obtained, Lal no longer has a position. However, as has been repeatedly said, Piety is a spiritual quality and a spiritual virtue that arises in the human soul and mind. It is a quality, not an action. Its realization and attainment are dependent on human actions and morals. Page: 227 and beliefs. All divine instructions and religious rules are for the purification of the soul and purity of a person's soul,

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which results in the quality and quality of Piety arising in him. That is why it is said: God has explained to you His verses, so that by following them you may find the position of being characterized by the quality of Piety. And do not eat your wealth among yourselves in falsehood. The commentators say that the meaning of eating wealth is to spend and dispose of it, that is, do not spend your wealth in falsehood. The reason why spending wealth is interpreted as a whole is perhaps because a person spends wealth on his needs such as food, clothing, shelter, and the preparations for them, and food comes first in all of them. And wealth is taken from desire, and falsehood is the opposite of the truth and meaning of the verse. The wealth that is in your possession and with which you meet your needs and provide for your life and the affairs of life, do not waste it in vain. Spend it at the right time and in the right place.

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And give it to the rulers to eat a portion of people's wealth in sin. "Idla" literally means to throw a bucket into a well to draw water. Here, there is a subtle reference and an allusion that the wealth that is in your hands and that you can use to meet your daily needs should not be given to unjust rulers who take bribes and rule unjustly, so that a group of them may take and eat people's wealth unjustly. And since taking wealth unjustly means taking it where it is not rightful or deserving of it, and eating it is also a sin, it is interpreted as sinful, meaning that such an act is a

sin and the one who does it is liable to punishment.

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And you know how you waste your wealth in vain, when you know the actions of the judges, that they rule in vain.
In the book Kafi, there is a narration from Abu Basir who says that I asked Imam Ja'far Sadiq (AS) about the meaning of the Almighty's saying, "And do not consume your wealth among yourselves in falsehood, and refer it to the judges." He replied, "O Abu Basir, God Almighty knew that there would be rulers in this nation whose rulings are unjust and unjust. The intention of the rulers is not that of the just, but rather that of the rulers of injustice and unjust people. Therefore, God forbids that you should turn to the rulers and judges of injustice in your judgment. O Abu Muhammad, if you have a right over a man and he calls you to the rulers of injustice to judge between you, you have indeed turned to the Taghut to judge between you. And that is the saying of God Almighty: "Have you not seen those who claim that they believe?" By what has been revealed to you and what was revealed before you, they want to be judged by the Taghut, and the Taghut has been interpreted in a false way.
In short, as can be seen from the verses and the narrations, any ruler or judge who, knowingly or unknowingly, rules other than what Allah has revealed, and without having the conditions for judgment, if he sits in the judgment seat and issues a ruling, he has wasted the people's property in a false way, and those who turn to them in the matter of justice have turned to the Taghut, that is, in a false way, and their ruling is not binding on anyone.
They ask you about the moon. The moon is the plural of Hilal, derived from the word "Ahlal," and "Ahlal" means sound. It is because when the crescent appears on the first night of the month, especially the first night of Ramadan and the night of Eid al-Fitr, people raise their voices, and they call it "Hilalash."
The purpose of asking about the moon in the plural is the benefit and reason for the crescent and its fullness, not the question of

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the
cause of its formation and its condition. Because the answer must be in accordance with the question, if the question was about the cause and reason for the formation of the moon, which sometimes becomes thin, sometimes wide, and sometimes unstable, the cause and reason should be stated, not by saying that it is limited to those times. The commentators say that the reason for the revelation of the verse is as follows: Ma'ad Jabal and Tha'labah ibn Ansari came to the Holy Prophet (peace and blessings of Allaah be upon him and his family) and said: "O Messenger of Allaah, what is the reason that the moon sometimes becomes thin and then gradually widens until it becomes full and then becomes thin again twice?" The verse was revealed: "Say: These are the times for people and the pilgrimage." The times are the plural of Miqaat and Miqaat, meaning time. When they ask you this question, you should answer their question by saying that the changes are for determining the times so that the month and year are known, and the time for worship, such as fasting in the month of Ramadan and Hajj, and the rest of the limits and rulings that are temporary and limited to a specific time, are known.
And righteousness is not in entering houses from their exteriors, but righteousness is in the one who is pious, and enter houses from their doors, and fear Allah, that you may succeed. The commentators say that the reason for the revelation of the verse, as used in the narrations, is that before Islam, which was called the time of ignorance, the custom of the Arabs was that they did not enter the house through the door while in ihram, but they would make a hole in the back of the house and enter. It is on this occasion that the verse was revealed that it is not a good deed to enter from the back of the house, but rather a good deed to one who is characterized by praiseworthy qualities, piety, and enters through the door of the house, and perhaps through this act one will be successful.
Although they say that the verse is apparently such that it commands that you should not enter the house from the back while in Ihram, which is not a good thing and that the command to do so is a guiding command, not a Mawlavi command, but it is a guiding command, and perhaps it is an allusion to the fact that you should act in

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compliance with the divine commands and the religious laws in the manner and way in which you have been commanded, and do not change the commands with your own reason and opinion, and

enter
the action through its path.
It is narrated from Imam Muhammad Baqir (peace be upon him) in the book of Mahasin Barki that when his Holiness was asked about the Almighty's saying, "And come to the houses from their doors," he said, meaning, bring every command in its own way and in the way in which it has been received.
And in Al-Kafi, it is narrated from Sadiq Aal Muhammad that they are the guardians of the doors of Allah, through which the right path can be found, and if they were not, Allah would not have been known, and Allah has completed the proof for creation with them.
And in the famous hadith of the Prophet, he said,
"I am the city of knowledge, and Ali is its gate."

That is, I am the city of knowledge, and Ali is its gate. It is true that the Prophet spoke.
"Masnavi"

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[Surah Al-Baqarah (2): Verses 190 to 196]

Hint

And fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. (190) And kill them wherever you come upon them and expel them from where they expelled you, and persecution is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. (191) But if they desist,

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then indeed, Allah will punish them. Forgiving, Merciful. (192) And fight them until there is no more persecution and religion is for Allah. But if they cease, then let there be no aggression except against the wrongdoers. (193) The sacred month for the sacred month, and the sacred things are equal in retribution. So whoever transgresses against you, transgress against him in proportion to his transgression against you. And fear Allah and know that Allah is with the righteous. (194) And spend in the cause of Allah and do not throw [yourselves] in anger. With your own hands to destruction, and do good; indeed, Allah loves the doers of good. (195) And complete the Hajj and Umrah for Allah. Then if you are prevented, then [offer] what can be afforded of sacrificial animals. And do not shave your heads until the sacrificial animal reaches its destination. And whoever among you is ill or has an ailment in his scalp [must make up] a ransom of fasting or charity or sacrifice. But when you are secure, then whoever enjoys Umrah until Hajj: then whatever offering can be obtained with ease. But whoever cannot find [one], then a fast of three days during the Hajj and seven when you have returned. That is ten complete days. That is for him whose family is not present at the Sacred Mosque. And fear Allah and know that Allah is severe in penalty. (196)

Translation:

O you who believe, strive in the way of Allah against those who fight against you, but do not be unjust. Allah does not love the unjust. Wherever you find the disbelievers, kill them and expel them from your land, just as they expelled you from your land. The mischief and mischief they do is worse than murder. And do not fight at the Sacred Mosque until they have begun to fight and shed blood. So if they intend to fight you, kill them. Such is the recompense of the disbelievers. And if they desist, then do not transgress except against the transgressors . The sacred months are against the sacred months. Whoever does not guard them and fights with you, retaliate. So whoever transgresses and wrongs you, retaliate with the like of what they wronged. And be righteous and righteous. And know that Allah is with the righteous. Spend in the way

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of Allah and do not throw yourselves into danger with your own hands. And do good. Indeed, Allah loves the doers of good. Complete the Hajj and Umrah for Allah. And if fear of Allah prevents you, then offer what you can and do not shave your head until the time of the sacrifice is fulfilled. So whoever of you is sick or has an injury to the head, let him shave his head. Then he should give a ransom by fasting or giving charity or sacrificing a sacrifice. After he is certain that he is not afraid or ill, whoever returns from Umrah to Hajj should sacrifice as much as he can afford (from a camel, cow or sheep). If he cannot afford it, he should fast for three days during Hajj and seven days after that when he returns from Hajj, so that ten days are complete. And the act of fasting is for someone who is not from the people of Mecca and fears disobedience to Allah, and know that Allah is severe in taking revenge.

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Explanation of verses

Hint

And fight in the way of Allah, those who fight you. The commentators say that the first verse was the one that commanded jihad, and it was revealed in the Treaty of Hudaybiyah, according to Ibn Abbas

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when the Prophet (peace be upon him and his family) left Medina to perform Umrah, and there were fourteen hundred men with him. When they reached Hudaybiyah,

the infidels of Mecca came and prevented them from entering Mecca. Since he was not ordered to fight, he made peace with them and slaughtered the sacrifice he had brought with him there. They wrote a peace treaty in the handwriting of the Commander of the Faithful (peace be upon him). They agreed that the following year, the Quraysh would evacuate Mecca, and the Prophet (peace be upon him and his family) would stay in Mecca for three days to perform Hajj and return. When the following year arrived, the Prophet (peace be upon him and his family) set out for Mecca with his companions, and he thought to himself that the Quraysh would not fulfill their promise. They would hinder him, and at that time he should have fought them, although he did not want to have war in the sacred month and in the land of Mecca, at that time the verse was revealed and permission was given that if they fight you, fight them, even if it is in the sacred place, and do not transgress. Indeed, Allah does not love the transgressors. So do not start fighting first.
It is narrated from Rabi' ibn Anas and Abd al-Rahman ibn Zayd ibn Aslam that the verse was revealed as a command for jihad, and the Prophet would fight whoever fought him and would not fight whoever did not fight him, until the verse was revealed, "So kill the polytheists wherever you find them," and although the verse of the first verse was abrogated, it is narrated from Mujahid and Ibn Abbas that the first verse was not abrogated, but rather "Do not transgress" specifically for women and children, so do not transgress. "
And kill them wherever you have circumambulated them, and expel them from wherever you have expelled them." This means to be found, and the understanding of the verse is that the message to the believers is to kill the infidels wherever you find them and expel them from Mecca as they expelled you from Mecca.

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And sedition is more severe than killing, and sedition, i.e., polytheism with God and opposition to the Messenger, is more severe than killing in the sacred month. They say that the reason for the revelation of the verse was that a man from the companions killed an infidel in the sacred city. The believers objected to him, saying, "Why did

you do that in the sacred month?" The verse was revealed, "Majma' al-Bayan," and "And do not fight them at the Sacred Mosque until they fight you therein." And do not strive and shed blood at the Sacred Mosque unless they intend to fight you, so fight them in defense and to save your lives." So if they fight you, fight them and kill them. Such is the recompense of the disbelievers. So if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no more strife and the religion is for Allah. It seems that in the verse that explains the reason and cause of the commandment of Jihad and bloodshed of the infidels, it states that the commandment of Jihad has two purposes: one is to eliminate sedition and corruption, which in the previous verse considers sedition to be more severe than bloodshed: "Sedition is more severe than killing," which is interpreted as associating partners with God and opposing the Messenger. And the other is to purify the religion and make it exclusive to God, meaning that in order to execute the infidels and polytheists, and by this means to declare the word of truth and to spread the religion of Islam, fight them and bring all people to this truth.

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From this blessed verse, one can obtain the secret of the establishment of war and bloodshed and answer the objections of some narrow-minded people.

Christian objection to this Islam

They have called Islam a religion of coercion and bloodshed, and they say that accepting the religion should be voluntary and free, not forced, as people believe out of fear of the sword, murder, and plunder. They say that preaching with the sword is a characteristic of Islam; other prophets did not do this.

Answer

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We say, yes, religion is not a religion of compulsion, as it is stated in the verse of the throne: "There is no compulsion in religion." The purpose of jihad against the infidels, which the Prophet of Islam was commanded to do, has been made clear to the people by using the verses of power. It has two benefits. One is to eliminate the corruption of the infidels. If it were not for the fear of the sword of the Prophet and his companions, the infidels and polytheists of the Arabs would not have established Islam or Islam at the very beginning. Because, as history shows, the Arabs were the most savage, fanatical, and bold of all peoples. God informs us about them. The Arabs were the most infidels and hypocrites. They were selfish, arrogant, and jealous. They had no system of government among them, nor did they have a sense of humanity, nor did they recognize ethnicity or nationality, nor did they know the affection of kinship. Look at how Abu Jahl, the uncle of the Prophet, peace and blessings of Allah be upon him and his family, He should be proud of his noble creation and help him in the matter of the mission. As a result, the same disbelief and hypocrisy that were his nature caused extraordinary damage to his blessed creation and the jihad that the Prophet (peace and blessings of Allaah be upon him and his family) was ordered to do at the beginning of Islam, as is clear from the above verse: "And fight in the way of Allaah, those who fight you, and do not transgress, was a defense, meaning that Muslims were permitted to fight when the infidels intended to kill and harm them, not initially, but rather it was forbidden, "And do not transgress," that is, you do not transgress. And also in Surah Al-Hajj, verse 40,

page 236, it is stated:
"Permission is given to those who fight because they have been wronged." Many verses of Masha'ar show that in the face of the transgression of the infidels and polytheists, defend themselves
Yes, there are some other verses that specifically, i.e. in the case of non-defence, command Jihad about polytheists. 27.
Regarding the book of Bahle, the Exalted is the killer of those who believe in God and do not believe in the Hereafter, and do not forbid us the sacredness of God and

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His Messenger, and do not believe in religion. My attachment Those who were given the Book until they pay the tax out of hand while they are humble, Surah At-Tawbah, verse 30.

Which refers to the People of the Book where they do not believe except in a certain way, indicating their humiliation and humiliation.

So the meaning of the Almighty's saying, "And fight them until there is no more fitnah" limits the matter of fighting and jihad until the time when fitnah and corruption are removed, and also in the place of establishing jihad, He said, "And if Allah had not repelled people one by one, the earth would have been corrupted" Surah Al-Baqarah, verse 251.

The second benefit of maintaining the religion and referring to the same meaning is that the Almighty's saying, "And the religion will be for Allah," explains the reason for jihad, that you should fight so that the evil of polytheism and disbelief may be removed from the earth and the true religion may be pure for Allah. The Almighty's saying, "And the fitnah is more severe than killing," which is interpreted as polytheism, indicates that it should not be thought that because killing is the execution of the soul, reason refuses to do so, but rather disbelief and disbelief in Allah are worse than killing, meaning that leaving the polytheist and the disbeliever alone and not attacking him so that he may either believe or be killed is worse than leaving him alone. It also clearly indicates that the meaning of the Almighty's saying, "To establish the truth and to nullify falsehood, even though the criminals hate it," is that jihad with the disbelievers is so that the truth and the true religion may be established in their place. It will be established and falsehood, i.e. disbelief, polytheism and idolatry, will be nullified and eliminated.

In short, as is clear, the sending of messengers and the revelation of the divine books are for the proclamation of the word of monotheism and sincerity in religion, and jihad is for the removal of obstacles and corruption and the prevention of evil.

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The corrupters, hypocrites, and human devils are the ones who are the obstacles in the

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path of human beings. It is also for the purpose of spreading the message of the message and for those who are capable of accepting it to understand and come willingly or not. When they come and distinguish between truth and falsehood with their intellect and conscience, they should accept the truth willingly and willingly out of understanding and knowledge. Since the religion of Islam must remain until the Day of Judgment and the verification of everything depends on two things, one is necessary and the other is the removal of obstacles. Perhaps the Almighty's saying: "We have sent our messengers with clear proofs, and we have sent down with them the Book and the Balance, so that mankind may act with justice, and we have sent down the Iron Rule." In it, the great calamity of Surah Al-Hadid, verse 25, refers to two aspects: the sending of messengers and the revelation of the heavenly books are a measure of justice and are necessary to declare the word of monotheism and to cause purity in servitude. The revelation of Hadid refers to the fact that the sending of prophets and their books is necessary to believe if there is no obstacle in the matter. In order to remove the obstacle, We sent down from the sky the iron, which perhaps refers to the sword and other weapons of war, to remove the corruption of the corrupters, so that the obstacle is removed and the word of truth can penetrate.
And when Christians object, saying that people were forced into religion, we will answer that there is no such thing as a forced religion because religion is a matter of verbal affirmation and heartfelt confession. How can someone be forced to believe? And if, for example, someone only says the Shahadah with their tongue and their heart does not acknowledge it, such a person can never be held accountable for the rules and obligations, like the hypocrites who declared their faith either out of fear or greed, but were disgraced in their actions. Although history shows that the early believers were so firm and steadfast in their faith that they sacrificed their lives, property, and everything they had for the cause of Islam. The Arabs, who had always drawn swords to shed each other's blood, as a result of Islamic teachings, such unity and oneness emerged among them, and they all came together under the banner of monotheism that it was as if they were all one body. Does reason accept that a religion and faith that is forced and based on fear of the sword could gain such influence? It would never

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have been possible if true faith did not exist among the early believers of Islam. How could the believers have been able

to :

They took possession of 238 inhabited quarters.

In short, if you look closely, you will understand that the Prophet of Islam's jihad was either for defense, as he was ordered to fight to protect his own life and that of the believers, or to eliminate corruption and prevent corruptors who were preventing people from enjoying this right, and also to allow the rulings of Islam to penetrate and remove obstacles.

And they say that the prophets, in their mission of preaching, were confined to calling and were not oppressed by anyone, and those who believed believed willingly and willingly, not under compulsion or coercion. The heavenly books, such as the Quran, and as the commentators say, the Torah shows the opposite. In the Holy Quran, it is reported that Moses, peace be upon him, commissioned his people to fight the Amalekites, where it says, "When Moses said to his people, 'O people, enter the sacred land which Allah has ordained for you, and do not turn back on your heels,' until the end of the verse, and also the story of Solomon regarding the city of Sheba, where he threatens them with war.

Yes, regarding the time of Prophet Jesus (peace be upon him), it is not known if any war took place. Of course, Prophet Jesus (peace be upon him) was not ordered to fight for wisdom, and yet, look how the infidels did not let the ruler live, and they crucified him, believing it was their own fault, and God raised him to heaven.

The sacred month is the sacred month and the sacred things. Qisas is the plural of sacred things. The commentators say that the sacred month is the month of Dhul-Qa'dah, when the Prophet was on his way to perform Hajj and the infidels of Quraysh did not allow him to enter Mecca. He was not ordered to fight at that time, because he did not perform Hajj and returned. Four months in every year are called sacred: Dhul-Qa'dah, Dhul-Hijjah, and Muharram, because three of the sacred months are consecutive, and another month, Rajab, which is also considered one of the sacred

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months, is separated. They called the four months sacred because fighting was forbidden in these months. They say that the believers observed the four months so much that if they saw someone who had killed their father, they would spare him and would not attack him.

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There is a debate among commentators about the meaning of the verse. Some say that because the first year that the Holy Prophet (peace and blessings of Allaah be upon him and his family) set out for Hajj was the month of Dhul-Qa'dah, the sixth year, which was considered one of the sacred months, and the second year was in the seventh year, the meaning of the verse is that the first month is a substitute for the second month, both of which were Dhul-Qa'dah and are equally sacred. Another view is that the jihad that you think will take place if the infidels of Mecca prevent it is a substitute for the war that they will wage against you. If they allow them to fight you in the sacred month, you should also fight them.

So whoever wrongs you, then do wrong to him in the like of what he has wronged you. Whoever wrongs you, defend yourselves in the like of what he has wronged you. Although some commentators say that the subject of the verse is the same as the Prophet's Hajj and the prevention of the disbelievers, but the verse shows a generalization, as in the verse where it says, "And the recompense of evil is evil like it."

And fear Allah and know that Allah is with the righteous. And make your way piety and piety, and know that Allah is with the righteous.

And spend in the way of Allah. The command to spend in the way of Allah and to spend in terms of wealth includes all charity, whether obligatory or recommended. However, the meaning of the command "spend" is that, since the matter of truth is obligatory, recommended expenses are excluded and include obligatory things such as zakat, khums, and other obligatory things.

And do not throw your hands into destruction. The word "ba" is used as a must, a superfluous word, and for emphasis. The meaning of the verse is as follows:

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Of course, do not throw your hands into destruction. The hand is an allusion to strength and ability, because the hand represents ability. And perhaps the meaning is that you should guard your strength and power in all your affairs and protect your wealth and ability so that it will protect you from falling into destruction and do not engage in any action that you should not undertake according to the ruling of the Sharia or reason, and observe the middle ground in all your affairs so that you are protected from destruction. In Majma' al-Bayan it says the following: There is a difference of opinion among the commentators regarding the meaning of the verse: 1- Do not throw yourself into destruction by abandoning spending in the way of God, lest the enemy prevail over you due to your restraint. "Ibn Abbas and a group of commentators" 2- Do not despair of God's mercy and forgiveness, lest you commit sin due to despair. "Bara ibn Azib and Ubaidah Salmani" 3- Do not enter into war unless the means are ready and you have the power to defend yourself. "Balkhi" 4- Do not be extravagant and excessive in spending lest you fall into the hardship of poverty and hardship of livelihood. "Jaba'i" And close to this saying is a narration attributed to Imam Sadiq (a.s.) who said that if a man spends all his wealth in the way of God, he has not done a good deed, because God said: And do not fall into destruction with your hands. 5- Have a good thought about God so that you will be saved from destruction. "Ikrimah" 6- Be a doer of good until you become needy and fall into destruction. "Abdur-Rahman Zaid" and it is better to say that the verse includes all of these "And do not perish" indicates that it is forbidden to act on what one fears for oneself and also indicates the permissibility of abandoning enjoining what is right and forbidding what is wrong at the time of fear of harm and also indicates

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the permissibility of making peace with the infidels and at the time of war, as the Holy Prophet (peace and blessings of Allaah be upon him and his family) made peace with

the infidels of Quraysh in the year of Hudaybiyah and Hazrat Ameer (peace be upon him) made peace with Muawiyah in the battle of Siffin and Imam Hassan (peace be upon him) also made peace with Muawiyah. "End" And do good indeed Allaah loves the doers of good is moderation and economy in deeds. Some scholars of interpretation have a good saying here, which I will briefly translate as follows: Five verses from the Almighty's saying, "And fight in the way of Allah, for Allah loves the doers of good," are entirely about limits and rules, and in the position of stating the necessities of a rule, "And fight in the way of Allah." Until the end, in the position of establishing the rule of jihad, "Do not transgress." Until the end, the ruling on jihad is defined in terms of the system, since transgression is against the system (i.e., it is against social and civilized law). "And kill them." Until the end, the ruling on jihad is defined, and the emphasis in it is "And do not fight them at the Sacred Mosque." Until the end, the ruling on location is defined, which prohibits jihad in the Sacred Mosque. Fitnah until the end of the establishment is the ruling of Jihad and refers to the time and duration of Jihad until the end of the sedition and corruption. Al-Shahr al-Haram until the end of the establishment is the ruling of Jihad and refers to defense and dealing, like the example of "and spend" until the end is the ruling of financial spending to equip the preparations for Jihad. So with this statement, it can be said that the totality of the five verses was revealed regarding the boundaries and limits and the establishment of the ruling of Jihad without it being said that some of them abrogate and nullify others, as some have said, but rather the purpose of all of them is to establish the ruling of Jihad against the polytheists of Mecca who were intent on executing the believers and harming them. "Explanation of the Scale" And complete the Hajj and Umrah for Allah, so if you are limited, you will not be able to find guidance." The commentators say that the verse was revealed during the Farewell Pilgrimage, which was the last Hajj of the Holy Prophet (peace and blessings of Allaah be upon him and his family). And complete the Hajj and Umrah is a reference to the fact that Umrah is one of the parts of

Hajj

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, without which Hajj is not complete.
And Hajj is the most famous and well-known act among Muslims, which was legislated since the time of Ibrahim (peace and blessings of Allaah be upon him and his family), and after that it was also popular among the Arabs until the time of the Prophet of Islam (peace and blessings of Allaah be upon him and his family), who perfected the same act with certain characteristics and left it until the Day of Judgment.
In his commentary on Abu al-Futuh al-Razi, he says that there are three types of Hajj: Hajj Tamattu, Hajj Qiran, and Hajj Ifrad. Hajj Tamattu is the Hajj of someone who is not from the people of the Holy Mosque, and Hajj Ifrad and Hajj Qiran are the Hajj of a person who is a true Meccan and whose home is not more than twelve miles from the four directions.
And Hajj is either obligatory or recommended. The pillars of obligatory Hajj are of two types, either a pillar or a non-pillar. The pillars of Tamattu' Hajj are ten: 1- Intention, 2- Ihram from the Miqat, 3- Tawaf for Umrah, 4- Sa'i between Safa and Marwah for Umrah, 5- Intention for Hajj, 6- Ihram for Hajj, 7- Standing at Arafat, 8- Standing at Mash'ar, 9- Tawaf for Hajj, 10- Sa'i between Safa and Marwah for Hajj.
And what is not a pillar is eight acts:
1- The four-fold Labbayk with Tamkan, 2- Two rak'ahs of Tawaf for Umrah, 3- Taqsir after Sa'i for Umrah, 4- Labbayk at the time of entering Ihram for Hajj or what is its substitute, 5- Sacrifice or what is its substitute from fasting when one is unable to offer a sacrifice, 6- Two rak'ahs of Tawaf for Hajj, 7- Tawaf for Nisa, 8- Two rak'ahs of Tawaf for Nisa. The difference between Hajj of the Qur'an and Hajj of individuals is that in Hajj of the Qur'an, one carries a sacrifice with oneself. They do not bring people with them during Hajj.
There are also several recommended things for Hajj Tamattu:
1- Saying Labbayk loudly, 2- Going to Mina and throwing stones, 3- Shaving the head.
In the word Umrah, it means a pilgrimage and in Islamic law it is designated as a visit to the Kaaba to perform special rituals. "End"

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If you are confined, then do not shave your heads until the offering reaches its place. The literal meaning of confinement is confinement and prohibition. Here, the intention is that whoever finds an obstacle to completing the pillars of Hajj after starting it, due to illness or fear of punishment, should offer a ransom as much as he can afford, that is, a sacrifice in exchange for not completing Hajj. He should not shave his head until he offers a sacrifice in exchange for whatever action he was unable to perform. So whoever among you is sick or has an injury to his head, then a ransom of fasting or charity or If one of you is sick while in Ihram or suffers from a headache or other illness that is not bad for the cure of the illness, he should shave his head in any case and make up for it by paying a ransom. It has been narrated from the pure Imams that the ransom for shaving one's head during illness is one of three things, the choice between which is: either fasting for three days, or feeding six poor people, and in some narrations, feeding ten poor people, or sacrificing a sheep.

So when you believe, whoever enjoys the Umrah until the Hajj, then there is no help from the guide. When you are secure from the enemy, or you have recovered from the illness, or whatever prevents you from completing the Hajj has been removed, then offer a sacrifice that is possible for you.

In the commentary of Majma' al-Bayan, it is said that Hajj Tamattu is obligatory and necessary for us for someone who is not among those present at Masjid al-Haram, and those present at Masjid al-Haram are those who are not more than twelve miles away from Mecca, and anyone who is outside the limit, that is, farther from Mecca, is not counted among those present at Mecca, and must perform Hajj Tamattu. And Hajj Tamattu is that one becomes Muharram during the month of Hajj, enters Mecca, performs Tawaf of the Kaaba, and after Sa'i between Safa and Marwah, makes Taqsir, becomes Mahal, and comes out of Ihram. Then, he becomes Muharram from Masjid al-Haram for Hajj and goes to Arafat, and from there returns to Mash'ar after that, and completes the acts of Hajj, and completes the Hajj with what is mentioned in the books of jurisprudence and the definition on

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There is a saying among the jurists about some acts of Hajj that is worthy of discussion in those books of jurisprudence, but there is no contradiction in Hajj Tamattu that, according to the appearance of the Quran, a sacrifice is obligatory. "The End" So whoever does not have a sacrifice, he must fast three days in Mecca and seven when he returns. A person who does not have a sacrifice must fast three days in Mecca and another seven days after returning home, "those ten complete days" until the total of the sacrifice for the three days he fasted in Mecca, even though he has fasted for seven days, is ten complete days. This is for someone whose family is not present at the Sacred Mosque. Hajj Tamattu is for someone who is not from the people of Mecca, and as mentioned, those who are not more than twelve miles away from Mecca on all four sides are considered to be the people of Mecca.
And fear Allah and know that Allah is severe in punishment. Here, there is a strong emphasis that the believers should not abandon Hajj and they order those who are able to do so to be pious. Apparently, the meaning of piousness here is that those who are able should refrain from and not oppose the command of Allah Almighty in abandoning Hajj and know that Allah will surely punish severely.
This is why scholars have considered abandoning Hajj as one of the major sins, given that a major sin is the sin for which punishment is promised in the Quran.
According to what is well known and well-known, Hajj in Islamic law is of three types: Hajj Tamattu, Hajj Qiran, Hajj Ifrad. There is a difference between Hajj Tamattu and Hajj Qiran and Ifrad, in that in Hajj Tamattu, Umrah precedes Hajj, and in the latter two types, it is obligatory to offer a sacrifice in Hajj Tamattu, because of the Almighty's saying, "And he did not seek refuge from the offering." In these two types, it is recommended, and in the former, Tawaf al-Nisa is not obligatory, but in Hajj Qiran and Ifrad, it is obligatory, and in Hajj Tamattu it is also obligatory. There is a difference between Hajj Qiran and Ifrad, in that they bring a sacrifice with them (

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and in Hajj Qiran they do not bring one.
And because of these verses and the addition of many narrations, Hajj Tamattu was obligatory during the time of the Messenger of Allah, but Umar ibn al-Khattab forbade Hajj Tamattu during his caliphate. Many narrations have been narrated from Sunnis and Shiites that when Umar ascended the throne of caliphate, he composed a sermon and after that he said that during the time of the Messenger of Allah (peace be upon him and his family) there were two Mut'ahs that were prevalent and I forbid them, one is Mut'ah for women and the other is Mut'ah for Hajj. And whoever acts on one of the two Mut'ahs, I will punish him. However, in the Ja'fari school, the same Hajj Tamattu that the Prophet of Islam (peace be upon him and his family) established is prevalent and established, and that it is one of the mistakes that occurred during the time of Umar's caliphate because it is not up to the Imam to change the laws and regulations of the religion, rather the Imam's duty is to implement the same laws of Islam among the people.

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[Surah Al-Baqarah (2): Verses 197 to 203]

Hint

Hajj is [during] well-known months. So whoever has made Hajj obligatory upon himself therein - there is no sexual relations nor wickedness nor disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. (197) There is no blame upon you for seeking bounty from your Lord. So when you depart from Arafat, remember Allah at the sacred monument and remember Him as you were before. He has guided you, although you were before that among the astray. (198) Then proceed from where the people proceed and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (199) And when you have completed your rites, remember Allah as you remember your fathers or with a more intense remembrance.

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For among the people is he who says, "Our Lord, give us in this world," and he will have no share in the Hereafter. (200) And among them is he who says, "Our Lord, give us in this world," and he will have no share in the Hereafter. (201) For them is a portion of what they have earned, and Allah is swift in account. (202) And remember Allah during the appointed days. And whoever hastens in two days, there is no sin upon him, and whoever delays, there is no sin upon him - for him who fears Allah. And fear Allah and know that to Him you will be gathered. (203)

Translation:

The time for Hajj is in the specified months. So for him who has made Hajj obligatory, he should not have sexual relations with his wife, and should not engage in unlawful acts (such as lying, slander, and cursing), and should not argue or quarrel. And whatever good you do, Allah is All-Knowing. And O Muslims, take provisions, and the best provisions are piety, and make piety your motto. O you who have intelligence,
there is no sin on you if you (earn a living) and seek bounty and mercy from your Lord. And when you return from Arafat,

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remember Allah at Mash'ar-ul-Haram and be mindful and remember Allah. If you were astray and He guided you from your error,
then go forth as the people go forth and seek forgiveness. For Allah is Oft-Returning, Most Merciful.
And when your Hajj rites have been completed, remember Allah as you remember your fathers, or rather, remember Allah more than your fathers. But some people are those who Those who say, "Our Lord, give us the blessings of this world." Such people will have no share in the Hereafter.
And there are some among the people who say, "Our Lord, give us the blessings of this world and the Hereafter, and protect us from the punishment of the Fire." Such people will enjoy the good deeds they have earned. And Allah is swift in taking

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account of people.
O Muslims, remember Allah on appointed days. There is no sin on anyone who is righteous if he advances two days or postpones two days. And be righteous and know that your gathering is to Allah.

Explanation of verses

The people of Arabism say that the beginning of the word "Hajj" is "the most famous" and since it must contain a verbal sentence to complete the meaning, it becomes like this (the time of Hajj is the famous months), which includes the news of the months of Shawwal, Dhul-Qa'dah, and Dhul-Hijjah.
So who is obligated to perform Hajj in them? The one who is obligated to perform Hajj in the months when Hajj has become obligatory on him must refrain from a few things.
There is no slander, no corruption, and no dispute in Hajj. The commentators say that there is a difference of opinion among the reciters in reciting a few words. Ibn Kathir and Abu Umar,

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and Ya'qub, three of whom recited, "There is no slander, no corruption," by including (th) in slander and (qaf) in slander. They recited "and no dispute" with the opening of the letter "lam." Abu Raja Atari read it the other way around, and the rest of the reciters read all three words with the opening, as is the way the Quran is written. And because it is read with the opening, the letter "lam" in all three words is interpreted by the Arabic law to mean the negation of gender, meaning that three acts, one of which is sexual intercourse according to the Shiite scholars, and the other, all sins of lying, arguing, and obscenity, are prohibited during Hajj, which disrupts the validity of Hajj.
And since the word "lam" in all three words is not a negation of gender and "lam" is a prohibition, there is a statement in it:
1- The meaning of "fisooq" is to call people by bad names, because of the Almighty's

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saying, "And do not be likened to names. The name of corruption is worse than faith." "Dahhak" 2- The meaning of "fisooq" is to curse, because it is from the Holy Prophet (peace and blessings of Allah be upon him and his family) that cursing a Muslim is a sin, and killing him is disbelief. "Ibrahim, Mujahid, and Attar" 3- Fisooq includes what is forbidden for a mahram, such as hunting, cutting nails, pulling hair, and the like. "Abdullah Umar" and in some reports, "fisooq" means lying, and many commentators have said that the meaning of "and not arguing" is arguing and fighting and being hostile to each other. Qurtubi said that when the Arabs performed Hajj, they would argue with each other, and each of them would say that my Hajj is better, and the verse prohibits it.

Fakhr al-Razi said in his Tafsir al-Kabir that the secret behind the verse's limitation to three actions, "debauchery, fisooq, arguing," is that it is established in the rational sciences that man has four powers: lust, bestiality, anger, and sabbath, satanic delusion, and angelic intellect, and the purpose of all acts of worship is to subdue the three powers, namely lust, anger, and delusion.

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So the Almighty's saying, "Let there be no slander" refers to subduing the lustful powers under the powers of reason, and "Let there be no dissension" refers to subduing the wrathful powers, from whose rebellion rebellion and disobedience arise, and "Let there be no dispute" refers to subduing the illusory power under the command of reason, which does not soar and does not argue about the essence of God, His attributes, actions, and decrees in matters that are not his business.
And it is these three forces that compel man to quarrel and antagonize people, and all human oppression and transgressions spring from these three forces. This is what the verse says: "Let there be no arrogance, no transgression, no disputing in the pilgrimage." This means that whoever aims to know God and love Him, and wants to gain knowledge, to be in the light of the glory of the One, and to be in the company of the special servants of God Almighty, must prevent his three animal forces from becoming agitated. The meanings that have been mentioned are the highest secrets in

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the pilgrimage that can be used by the verses, so it is not right for a wise person to be unaware of them. "The end" and that in the verses where the word Hajj is repeated for the sake of the number of cases and its belongings, it refers to the principle of the Hajj legislation and the command to perform it in another place, it refers to the actions and characteristics of that place, it refers to the time at which Hajj should be performed, like this verse: "Hajj is the month of information" that Hajj should be performed at the times that are determined for Hajj, and "And provide yourselves, for verily the best provision is piety." The commentators say that the reason for the revelation of the verse is that a group of people from Yemen came to Mecca for Hajj and did not take any provisions with them, saying, "We are the guests of God and God provides for us." They became poor on the way and were forced to beg. That is why the verse was revealed: "Take provisions for your worldly journey, and the best provision for the journey of the Hereafter is piety." "Take provisions for your worldly journey," which refers to the provision of the worldly journey, that is, take provisions from the enjoyments of the world. For

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The journey of this world "The best of the increase is piety" is a reference to the provision of the journey of the Hereafter, and the only provision of the journey of the Hereafter is piety.

And be pious, O you who are of the first understanding, in the first volume of the commentary on Surah Al-Baqarah we discussed to some extent the levels and meanings of piety, and as is known, in the Holy Book, piety is repeatedly mentioned and emphasis is placed on it and its importance.

And since, as scholars have said, there are degrees and levels of piety, and the word piety is common to those meanings, then whenever piety is mentioned, the situation of that case becomes relative to the intended meaning, because according to the rule of Arabic, wherever a common word is used, it must be accompanied by a relative that indicates the intended meaning. And since it occurred here at the time of Hajj and worship, perhaps it is a reference to the highest and last degree of piety, which means

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complete attention to the truth. "Fatakoon" means that in your actions and deeds, your goal and intention should be only Me and My service, who is your God, without any selfish pleasure in mind.
And in this miraculous verse, which is considered one of the most original and most meaningful verses in the Quran, the first command is to take provisions for the journey of this world, to secure a livelihood, and to protect the body, as much as is necessary for worldly affairs, because the life of this world is the prelude and precursor to the journey of the Hereafter. However, it must be accompanied by piety. Whoever desires this world for the sake of this world has wasted his Hereafter, and he has no share in the Hereafter. But whoever desires this world for the sake of the Hereafter and is content with this world, to the extent that a traveler takes provisions for his journey, all his deeds and actions become the provisions and provisions for his Hereafter. Therefore, piety, which is the provisions and provisions for the Hereafter, is not contradictory to business and the provision of natural affairs to the extent necessary, but rather goes hand in hand with them.
And this is what the Master of the pious, Commander of the Faithful, Ali (peace be upon him) said in Nahj-ul-Balagha: "And let the servants of Allah know that the pious have gone away for the sake of this world, and for the sake of the Hereafter, they have scattered the people."

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The world is in their world, and the people of the world do not share with them in their Hereafter. They settled in the world with the best of what it has been settled in, and they ate from it with the best of what it has been eaten. They shared from the world what the opulent have shared, and they took from it what the arrogant mighty have taken. Then they turned away from it with the increase of the amount and the profitable trade. They attained the pleasure of asceticism in their world and be certain that they are the neighbors of Allah. Tomorrow in their Hereafter, no invitation will be rejected for them

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, nor will their portion of pleasure be diminished. It is not a sin for you to seek favor from your Lord. The commentators say that the reason for the revelation of the verse is that a group of Arabs, when they went on pilgrimage, did not allow any kind of trade, and if anyone traded, they would reproach him because the verse was revealed and gave them permission to trade.
So when you have passed from Arafat, then remember Allah at the Sacred Mount. Allah commands the believers to remember Allah at the entrance to the Sacred Mount. The reason why Arafat is called Arafa is a matter of opinion among the commentators. This is a place that after Adam and Eve had descended to the land of India, they were searching for each other in the land of Arafat. They found it there. It is called Arafat.

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(1) Ali (peace be upon him) said that the sermon was given in order to introduce and praise the pious and pious people. The pious and pious went and benefited from the benefits of both this world and the Hereafter. Because the people of this world enjoy the natural blessings of this world, the pious also share with them. They settled in houses that are better than them and ate the best of their food. So they enjoyed the world like what the wealthy enjoyed, and they returned from this world to the Hereafter with provisions that took them to their destination, and they gained much profit from the trade of this world. Although they enjoyed the world and are in this world, they are indifferent and indifferent to the world. The pious are certain that on the Day of Judgment they will dwell in the neighborhood of their God, and the pious will have a position where their prayers will not be rejected, and they will not be deprived of the enjoyment of natural or spiritual pleasures.

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They called it, Sadee said, when Ishmael was born to Hagar, Sarah became jealous and Bahajar said, "Get up and leave me." Hagar stood on the land of Arafat. When Abraham wanted to see them, Sarah said, "Promise me that you will not dismount from your horse." When Abraham reached there, Ishmael was not there. He came back another time and they met in the land of Arafat. For this reason, the place is called Arafat, and

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other sayings have also been said about the reason for the name Arafat. And Mashaar is derived from slogan, and slogan means sign, and they say that Mashaar al-Haram is called Mashaar because it is considered one of the signs of Hajj, that is, it is one of the pillars of Hajj, without stopping at it, Hajj is not complete, and it commands the believers to remember God there and be mindful of His blessings, and remember Him as He has guided you, for the highest of blessings is the blessing of guidance, which you must remember, and if before it you were among the astray. Yes, until someone is mindful of a blessing, he will never be able to thank the One who bestowed his blessing. First, believers must be mindful that religion and Islam have led them from the abyss of misguidance and foolishness to the path of guidance. After they are mindful, they will be inclined to follow the path they have been commanded to take in order to attain their happiness, as well as to fulfill their duty and complete the path of servitude.
So when you have completed your rites, then remember Allah as your fathers remembered you. Allah, the Exalted, has repeatedly commanded in the Holy Quran to continue to remember Him. Remember Allah much. Surah Al-Ahzab, verse 41. And those who remember Allah much. Surah Al-Ahzab, verse 35. And the likes of that which He commands to remember. As we have previously mentioned, even though verbal remembrance is also called remembrance, true remembrance belongs to the heart, because the truth of remembrance is remembering and seeing the mentioned. If the heart is not truly aware of it, just saying one of the names of Allah with the tongue will not bring much benefit.

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Rather, in reality, the meaning of remembrance does not come true. In some interpretations, it is said that many commentators have said that the Arab custom was that after performing the Hajj, they would come near the Kaaba and be proud of their fathers, saying, "Our father was such and such." It was when the verse was revealed that after performing the rituals of Hajj, you should remember God and praise your Creator, as if you were describing your fathers.

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Or, "Increase the remembrance." Not only should you praise God to the extent of praising your fathers, but your praise of God, who is your Creator and in whose hands your soul is, should be much greater and higher than praising your fathers. Perhaps this indicates that your fathers are only the numerical and material cause of your existence, and the real cause and real cause of your existence is the One who created you from nothingness and from nothingness, so you should always remember Him and praise Him.

Some people are those who ask God only for worldly benefits. They say that the Arab custom was to circumambulate the Kaaba naked and pray about their worldly affairs (saying, "O God, give us rain water to drink, give us victory over our enemies, and bring us safely to our homeland, and the like, which were all about the world and natural affairs).

And what does a person have in the Hereafter from creation? Yes, someone whose whole being is this world and whose goal and focus of his heart is natural pleasures and material pleasures, how can he ask God for anything other than what he desires? And if sometimes he asks for something in the hereafter, then when you look closely at its inner side, it turns into a natural thing. When he becomes disappointed in the world, he asks God for the Hereafter. And of course, in view of the promise He has made, "Call upon me, I will respond to you."

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Whatever a person asks of God in the hereafter, He will give him. And whoever has material benefits and natural pleasures in mind and says, "Our Lord, give us in this world," He will give him a fragrance from the world, which is the focus of his attention and goal. But since everything is this world, he has no share in the Hereafter. And among them are those who say, "Our Lord, give us good in this world and good in the Hereafter." In the place of praise, the believers are those who, with a needy tongue, ask God for the good of this world and the good of the Hereafter, and ask God to protect them from the torment of the Fire.

From the blessed verse, several things can be deduced:

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1- The praise of the believers and a sign of their certainty is that in the place of supplication and seeking, they pray in the way they pray, and secondly, it teaches us that you should not be in a place of seeking only one direction, either desiring only the benefits of this world or the happiness of the Hereafter, but you should seek the benefits of this world first in order to gain the bliss of the Hereafter. And from the place of saying about the two good deeds, it is indicated that you should not seek the world for the sake of the world, because seeking the benefits of this world is counted among the good deeds when you seek the world for the sake of gaining the Hereafter. Those are the ones who have a share of what they have earned, and Allah is swift in reckoning. Those are the names of those who ask Allah for the good of this world and the good of the Hereafter. These are the ones who will receive a share of their deeds and will receive the results of their deeds.

In his commentary, Abu al-Futuh writes that there is a difference of opinion among the commentators as to what the two good things of this world and the Hereafter are. The narration from Imam Amir (a.s.) is that "The good thing of this world is a righteous woman, and the good thing of the Hereafter is the beauty of the eye, and we are certain of the punishment of the Fire." This is what is meant by the punishment of the Fire of a bad woman." Hasan Basri said that the good thing of this world is knowledge and worship, and the good thing of the Hereafter is Paradise, a barrier and a fighter. They have said that the good thing of this world is ample and lawful sustenance, and the good thing of the Hereafter is forgiveness and reward. "Atiyah" said that the good of this world is knowledge and action, and the good of the hereafter is forgiveness in the account on

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and Paradise.

And another statement has also been quoted from the commentators, but the best interpretation for the good of this world and the good of the hereafter is the same as what was said first, that we should ask God to make the necessities of our worldly life available to us in a good way so that we can strive to achieve happiness in the hereafter,

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considering that "For him who has no livelihood, there is no resurrection." Where will the person whose worldly livelihood and life are not organized and regular enough to meet his needs find leisure to complete his affairs in the hereafter? Therefore, some amount of worldly blessings is necessary to realize happiness in the hereafter.

And remember Allah on the appointed days. The appointed days are the eleventh, twelfth, and thirteenth of Dhul-Hijjah. And the reason why the three days are called the days of Tashreeq, and they say that the reason why three days have been allocated is the Almighty's saying, "Whoever hastens in a day until the end?" Because the word "day" indicates that the meaning is three days, considering that the number of days is a thousand and a half, and the minimum number is three, then the days of Tashreeq are three days. And the commentators say that the meaning of the remembrance of Allah, which He commanded to remember Allah on the days of Tashreeq, is the Takbir, so that when throwing stones in Mina, each stone should be thrown with the Takbir. So whoever hastens in two days, there is no sin on him, and whoever delays, there is no sin on him, for the one who fears Allah. Some commentators have said that the word "no" in "no sin" is not negated by gender, meaning that whoever hastens in the first two days has not committed any sin. According to the interpretation of Majma' al-Bayan, "so whoever hastens in two days" is permitted, because it is permissible to have semen released on the twelfth day, and it is better to wait until the thirteenth of Dhul-Hijjah, which is the third day of Tashreeq. If someone sets out on the second day of Tashreeq, he should set out in the afternoon until before sunset, but if it is sunset, it is no longer permissible to set out until the third day of Tashreeq, in the sense of the Almighty's saying, "there is no sin on him." There are two opinions: one is that there is no sin on him because by performing Hajj

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his bad deeds have been transformed into good deeds. “Ibn Saud” and there is no sin in presenting and delaying and negating a sin so that there is no illusion in presenting

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a sin. “Hasan” and in the saying of the Almighty for the righteous, there are also two opinions, a saying indicating that an accepted Hajj is an expiation for bad deeds and sins, and the other opinion is as narrated by our companions. And also on the authority of Ibn Abbas, “for the righteous,” it refers to hastening in two days, so there is no sin on the one who waits until the last group of pilgrims leave Mina and what is left of their ihram, and on the authority of Abu Abdullah, the saying of the Almighty for whoever hastens in two days means that he dies in two days, all his sins will be forgiven, and he whose death is delayed in two days means that he will not die in two days, if he avoids major sins. "The end" is an address to the believers to make piety your motto and know that your return is to the truth and that on the Day of Resurrection you will be gathered so that everyone will be repaid for his deeds, good and bad. Perhaps it is a reference to remembering your gathering in Arafat, Mina, Mash'ar al-Haram and other blessed places, and your gathering on the Day of Resurrection and be mindful.

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[Surah Al-Baqarah (2): Verses 204 to 213]

Hint

And among the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the most quarrelsome of opponents. (204) And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. (205) And when it is said to him, “Fear Allah,” pride in sin takes hold of him. So sufficient for him is Hell, and wretched is the resting place. (206) And among the People are those who sell themselves, seeking the pleasure of Allah. And Allah is Kind to His servants. (207) O you who have believed, enter into Islam completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (208) But if you slip after the clear proofs have come to you, then know that Allah is Exalted

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in Might and Wise. (209) Do they await anything but that Allah should come to them regarding their punishment? Shades of clouds and angels, and the matter has been decided, and to Allah are all matters returned. (210) Ask the Children of Israel how many clear signs We gave them. And whoever changes the favor of Allah after it has come to him – then indeed, Allah is severe in penalty. (211) The life of this world has been made attractive to those who disbelieve, and they ridicule those who believe. But those who fear Allah will be above them on the Day of Resurrection. And Allah is Knowing and Wise. He provides for whom He wills without account. (212) Mankind was one community, then God sent the prophets as bringers of good tidings and warners, and He sent down with them the Book in truth to judge between people concerning that in which they differed. And none differed therein except those who were given it after clear proofs had come to them, out of envy among themselves. So God guided those who believed to that in which they differed. The truth is by His permission, and God guides whom He wills to a straight path (213)

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Translation:

Some people are those whose speech you are surprised at, and its purpose is to attain worldly pleasures, and it calls upon God to witness that what they say is true. And that man is the worst of the enemies of Islam.
And when he (turns away from you) strives to make mischief in the land, to destroy the crops, and to cut off the offspring of mankind. And God does not love the mischief-makers.
And when it is said, "Fear God and do not make mischief," his pride and arrogance make him a sinner. So Hell is sufficient for him. And Hell is an evil resting place. And some people are those who sell their souls for the sake of God. And God is Merciful to His servants. O you who have believed, enter into Islam all together and submit to the commands of the truth, and follow the footsteps of Satan . Indeed, Satan is an open enemy to you.

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So if you go astray after the proof of God has been completed for you and after clear proofs have come to you, then know that God is Exalted in Might, the Just. Those who have strayed from the religion of truth, they expect that Allah will come with the angels in shades of white clouds, and the command of Allah has been fulfilled, and to Allah is the return of all matters.
Ask the Children of Israel, how many of the clear signs We have sent down to them? And whoever changes the favor of Allah after it has come, then surely Allah is severe in retribution and punishment.
The life of this world has become a mockery to the believers. But the rank of the righteous on the Day of Resurrection will be higher than the rank of the disbelievers. And Allah provides for whom He wills without measure.
Mankind is one community. Allah sent the messengers to give good news to the doers of good and to warn the doers of evil, and He sent down with them the scriptures that they might judge between people with truth in that wherein they differed. Then the people to whom the scripture came, cast doubt in the truth, transgressing and transgressing against one another. So Allah saved the believers from it. The darkness of doubts and their differences have become a guide to the truth.

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And Allah guides whom He wills and guides him to the straight path.

Explanation of verses

And of the people is he whose speech in this worldly life amazes you. Some people are so eloquent, eloquent, and forthright in their speech that you, a prophet, are amazed by his speech and the way he speaks. You come to this worldly life, bound to the life of this world, because the world of this world is the external world and the world of the Hereafter is the internal world, and there is a day when the truth of external and internal things will become apparent. This is because they have introduced the world as a world of vanity, in which the internal things are hidden and the truth is hidden and concealed, and it deceives man with appearances and presents

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him contrary to what he is.
And Allah bears witness to what is in his heart, and he is the fiercest of enemies. According to the Arabic rule, al-d is derived from the word "lad-d-duda", and "khisam" is the plural of "khisam" such as "sab" and "saab" and "kaab" and "kaab". It has also been said that al-khisam is a noun, and "al-d-khisam" means the fiercest and worst of enemies. Since you are a human being and in accordance with humanity, you look at his appearance and observe his worldly face, it is possible that the beauty of his words and the outward appearance of his speech may deceive you and you may think that he is your friend and a follower of Islam. However, Allah, who knows the outward and inward aspects of everything, and the inward aspects are revealed and evident to Him, sees that he is the fiercest and most severe enemy of Islam. Regarding whether the verse was revealed regarding a specific person or is general, two opinions have been quoted from commentators. Some commentators have said that the circumstances of the revelation of the verse are as follows: A person named Hanas bin Shureeq came to the Messenger of Allah (peace and blessings of Allah be upon him and his family) and outwardly believed in him and expressed his love and friendship for the Messenger of Allah (peace and blessings of Allah be upon him and his family) and swore by Allah that he was telling the truth in his claim of friendship. But that person was a hypocrite whose tongue was not in harmony with his heart and with the inner wickedness that he had, when he left his blessed presence, he happened to pass by the field of a group of Muslims and burned the produce of the field .

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And he murdered a person and committed a crime.
Another said that the verse is general and does not refer to a specific person or individuals, rather the verse is in a position to remind the Holy Prophet (peace and blessings of Allah be upon him) not to be deceived by the smooth and soft language of people and not to look at their appearance but to look at their innermost being and their bed, and that the verse is similar to the one that addressed the Holy Prophet (peace and blessings of Allah be upon him and his family) and said, “And do not obey

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every insulting ally, a whisperer, in Surah Qalam, verse 111." And that the two statements are not contradictory. Many verses of the Quran are like this, as they were revealed for a specific case, but their general purpose is not a specific case, as they say.

And when he seeks to corrupt in it, he seeks to corrupt the land. The literal meaning of tulay is sovereignty and wilayah, and it is also used in the sense of turning away and protesting. Since the meaning of "from among the people" in the beginning of the verse is a specific person, and we have taken "tulay" to mean turning away and protesting, the meaning of the verse is that he informs his Prophet that the one who surprised you with his good speech and clearness of argument and expressed his friendship and love for you, when he leaves your presence, he does so and so. And he destroys the tillage and the offspring, and Allah does not like corruption. And his corruption is that he corrupts the crops and the work of the people, and also bloodshed, killing and plundering corrupt the human race, while Allah does not like corruption.

Some commentators have interpreted the phrase "He does not like corruption" to refer to corruption in religion, considering that the world is a world of conflict in existence and a world of creation and corruption, and it is determined by the will of God Almighty. Therefore, it cannot be said that God does not like corruption. If He did not like corruption on earth, which occurs as a result of conflict between material beings

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as a result of conflict in existence

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He would not have made such a determination. However, the wording does not seem correct because it is consistent with the Almighty's saying, "And He destroys the tillage and the offspring." The meaning of corruption is the same aggressive actions that occur in people's property and lives due to human error.

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Although the world of the world has been called a world of struggle for survival and a world of decay and corruption, the corruption that is due to the nature of the world and is established according to the wisdom and order of the world is not corruption, but rather the very mercy and prelude to the emergence of beings and flows in the world from the beginning of the Wise according to the law of wisdom. Rather, it can be said that there is no corruption in the world of nature because the world is moving towards perfection, and every being, both knowing and lowly, according to the nature and the instinct that the Almighty has placed in him, strives for perfection and abandons his imperfect state until he occupies a higher state and reaches his own perfection.

In short, anyone who looks at creatures with a thoughtful eye will understand that the changes and transformations seen in them are not arbitrary and futile, but are entirely clothing after clothing, not clothing after disrobing. That is, it is not like thinking that something is completely lost and destroyed and something else has come into being. This is not the case. Rather, everything that has set foot in the circle of existence is constantly in the process of perfection until its cycle of existence is complete and it reaches the end of its usefulness for which the teacher and controller of the universe brought it from nothingness to paradise. Therefore, corruption in the universe is unimaginable, and everything is fixed and established in its place (that everything is good in its place), and since it has life, it can be said that when God Himself is the creator of corruption, it cannot be said that He does not like corruption. In this regard, it can be said that the meaning of corruption in the verse is corruption in religion. Yes, if corruption occurs in the universe, it occurs due to human error, and God does not like such corruption. However, it may be said that corruption includes both corruption in religion and corruption in the world, the origin of each of which is the misuse of human will. With that temporary will that has been given to wisdom

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some time, instead of providing the great gift of happiness for oneself and others and

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putting the world in order, one corrupts and leads oneself to the trap of animality, and ruins one's religion and the world, both one's own and others'. And when it is said to him, "Fear Allah," honor takes him by sin. When such a person is commanded to fear Allah and not to make mischief on earth, he gains self-respect and leadership through sin and corruption. This is because the verse is interpreted as meaning that the meaning of "guardianship" in the previous verse is guardianship and leadership. This is because when such a person is told, "Do not make mischief and do not destroy the lives and property of people," he commits sin for the sake of honor and dominance, and he gains honor through sin and corruption. God condemns the one who gains leadership through transgression and oppression. Rather, such honor is not honor. True honor is first worthy of the essence of Oneness, and only after that is it bestowed by God Almighty upon someone who deserves it. And He exalts whom He wills and humiliates whom He wills. In Your hand is good. Surah Al-Imran, verse 25. Honor and humiliation are done by His will.
And among the people is he who corrupts his soul, seeking the pleasure of Allah. The method and style of the Quran is often that wherever it condemns and criticizes one group, it praises and glorifies another group, and conversely, wherever there is praise and glorification, there is criticism and condemnation behind it.
And also, often, wherever threats and punishments are mentioned, he encourages with mercy and forgiveness. Perhaps the reason is that one of the most excellent virtues of a human being is to always be between fear and hope, and for moderation, he should neither be arrogant nor arrogant about the signs of mercy nor despair of the mercy of God, as it is said: “No one despairs of the Spirit of God except the disbelieving people” (Surah Yusuf). He should always be between fear and hope. It is stated in the narrations of the family of Muhammad (peace be upon him and his family) that (fear and hope should be like two sides of a scale, with equal amounts, so that neither side is excessive).
Fear and hope are two principles of faith and morality, and without realizing these two

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principles, faith cannot be complete. Many narrations have been narrated by Shia and Sunnis that the verse was revealed regarding the master of the pious and the commander of the faithful, Ali (peace be upon him), when his Majesty slept in the bed of the Prophet (peace be upon him) to save his life and exposed his noble soul to execution, but the life of the Holy Prophet (peace be upon him) remained safe. When the verse was revealed, and with the accompanying narrations, the meaning of the verse becomes that Ali is the one who sacrificed his soul and life for the sake of God's pleasure. So the first verse, "And of the people, who pleases you?" until the end, refers to the enemies of the Holy Prophet (peace be upon him) and the second verse refers to his close friends, the highest of whom is the blessed Ali (peace be upon him). And his self-sacrifice and sacrifice in the path of truth and justice are so great that enemies and friends have written books about it, and all of them acknowledge and confirm that the only person who did not fail to make any sacrifice in the path of his love was Ali (peace be upon him). Many reports that have come from both favorable and unfavorable sources testify to this. Some great Sunni scholars write that the religion of Islam spread from the sword of Ali (peace be upon him) and the wealth of Khadijah. "O you who have believed, enter into peace completely." This is an address from the Holy Prophet to all the believers, saying, "O you who have believed, you must all enter into Islam and submit to the commands of truth, the teachings of the Quran, and the laws of Islam, and submit outwardly and inwardly to the divine command and the commands of God Almighty." "And complete" is the rule of Arabic for emphasis, and here it emphasizes the plural pronoun in "enter," meaning, "O you who have accepted the religion of Islam, you must submit to the commands, instructions, and regulations of Islam without thinking for yourself and without adding or subtracting anything from it." Some commentators say that the verse is an address to the believers, the People of the Book, who, according to their habits after embracing Islam, some of them observed the laws of the Torah, such as observing the rules of the Sabbath and not consuming the meat and milk of camels.

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said, "Or The Messenger of Allah (peace and blessings of Allah be upon him) said: "The Torah is the Book of God. Let us recite some of its verses during the night prayer." The Prophet (peace and blessings of Allah be upon him) used to say: "You should not go around rulings that have been abrogated."
Salutation, Islam, and submission are said to mean the same thing. The Islam that commands the believers to enter into it is the Islam that is realized after the level of faith. As we have mentioned in the previous pages, just as faith has levels and degrees, Islam also has levels and refers to the first level of Islam. The Almighty's statement, "The Arabs believed, saying, 'You did not believe, but if you said, 'Submit,'" and some mystics have called a part of Islam the lesser Islam. And the higher level is that Islam holds the view that the statement, "O God, the Exalted, or O you who have believed, enter into peace completely," is the Islam that commands the believers to enter into it after the first level of faith is realized, because it is addressed to the believers who had the first level of Islam and the first level of faith.
Many commentators say that Islam means submission and submission and abandoning objections to the Sharia and creational commands, and a true Muslim is one who acknowledges with his mouth and tongue that all Islamic commands have been carried out with wisdom and truth as they should be. This is indicated by the statement of the Commander of the Faithful, Ali (peace be upon him), in a narration that was transmitted by a barakah, "Indeed, Islam is submission, and submission is certainty." And in the words of Allah, the Exalted, "Indeed, religion with Allah is Islam."1 This refers to this level.
So a true Muslim is one who makes his intellect, opinion and desires subordinate and obedient to the commands of the Quran and the divine laws and does not object to or think about the commands of the sacred law and is obedient and submissive. Then he may attain the status of servitude and be counted among the obedient and as a result, he will find his chest opened and become one of those about whom it is said: "But he whose chest Allah has opened for Islam, he is on a light from his Lord" (2) Surah Az-Zumar, verse 23

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(1) The religion that is the cause of salvation and salvation is only Islam.
(2) He whose chest is opened for Islam, he has a light from his Lord.

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Elsewhere, “Whoever accepts Islam, then those are the ones who are free to live righteously.” And in the narration of Kabuli, who narrates from Imam Sadiq (a.s.) that: 1" "If the people obey Allah, the Most High, and have no partner for Him, and perform the prayer and pay the alms and pay the alms, and pay the alms, and visit the city of Ramadan, then they say, ``What is the work of God, and the work of the Messenger of God, except what is contrary to the work of the Messenger of God, and there is such a thing in their hearts.
And do not follow the footsteps of Satan. Indeed, he is an open enemy to you. Every truth is opposed to falsehood, and every right and straight path is opposed to wrongness and crookedness. The path of Islam is the path of truth and the straight path. The straight path is the closest path to the destination. In contrast to it, there are many crooked and crooked paths. The path of Satan is the path of crookedness and the crooked path, the end of which is to distance oneself from the mercy of God and reach the abyss of animal understanding and reach the lowest of the low in nature. Satan is an enemy to man, both apparent and apparent, who tries through hostility to lead man astray from the path of truth and truth and from the circle of Islam, which is the path of peace and security.
It is because the Most Gracious God, through His mercy and grace, sent His prophets and messengers to teach people the path of peace and security, so that they could walk on the path of guidance from the abyss of error, following the devils of jinn and man, and this is indicated by the Almighty's saying: "
But if you deviate after the clear proofs have come to you, then know that Allah is Exalted in Might, Wise." If you, who believe, after the miracles and miracles that have revealed the truthfulness of the prophets and messengers
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(1) If people worship Allah alone, who has no partner or equal, and establish prayer,

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and give zakat on their wealth, and fast the month of Ramadan, then they object to something related to the commands of God Almighty or the sayings of the Messenger of Allah, and say, "If such and such had not been done, it would have been better," even if they do not speak in tongues and in Their hearts protest, and they enter the polytheists with this objection until it is said to you that you have submitted to the divine commands and the teachings of the Quran.

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It is divine, and after there was no excuse left for you and the matter became clear to you, you stumbled and went out of the circle of Islam, which is the path of peace, safety and human happiness. Know that God is Almighty and His command is effective and His judgment is effective over what wisdom requires regarding you.
Do they expect except that Allah will come to them in a shade of clouds? The combination of His shade and His shade is that which casts shade. Clouds mean white clouds. "And the angels" is a reference to Allah, meaning do they expect that Allah will come with angels in shades of white clouds.
And since the verse is one of the Quranic parallels, and in the first part of the commentary, we said that in explaining the verses, I will limit myself to the solid points of the Quran and not go into the parallels, that is why I will mention here some of the justifications that the commentators have made in the verse and not express my own opinion. In the great commentary, there is a detailed statement regarding the explanation of the verse and the statements that the commentators have made in it, which I will translate briefly here:
The Almighty says: "Do they look except that Allah will come to them?" In it, several meanings are mentioned:
1- The peaceful path of the ancients, who said that after it was proven with clear proofs and evidence that commuting, that is, moving and going and going, is impossible with respect to God, then definitive knowledge emerges, which is not the intention of the verse of commuting, but rather another intention. If we want to determine what the intention is, we may have gone astray. Therefore, in this regard, it is better to remain

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silent and say that its knowledge is with God and the Messenger. This is the meaning of the narration that was narrated through Ibn Abbas from the infallible that the Quran contains four aspects:
First - the aspect whose knowledge is possible, but people do not seek to acquire it.
Second - the aspect that scholars understand and interpret.

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Third - the aspect that is known only from before Arabic (i.e., it is understood from the appearance and from before the words).
Fourth - the aspect that no one knows except God.
However, the majority of theologians have given justifications for the verse. The first meaning of the Almighty's statement, "Allah will bring them the revelation of the verses of God," is that the verses of God are revealed, and the fact that the coming of the verses is called the coming of Himself is due to the greatness of the verses, such as when the army comes, they say, "The king has come," and bear witness that the meaning of the verse above is, "So if you slip after the clear proofs have come to you," to the extent that he says, "The sixth aspect, which is the clearest aspect in my opinion, is that the first verse, "O you who believe, enter into peace in full," and the verse after that, "So if you slip after the clear proofs have come to you," refers to their nonsense and is addressed to them. And because the Almighty's statement, "Are you They look only until Allah comes to them under a shade of clouds and the angels. This is the story of the Jews, and the meaning of the verse is that the Jews will not accept your religion unless Allah and the angels come to them under shades of white clouds. Do you not see what they did to Moses, such as when they said, "We will not believe in you until we see Allah openly?"
When we said that the verse is a vain objection, there is no reason to leave the verse as it appears, because the Jewish religion is a simile and they consider the coming and going of God permissible, as they said that God appeared to Moses on Mount Tur in the shadow of a cloud, and when they made such a request to the Prophet Muhammad (peace and blessings of Allah be upon him and his family) that the verse is a story of

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their ridiculous speech, who are waiting for God to descend upon them with their false belief, then according to that the meaning of the verse remains as it appears. And in response to the objection that if the meaning of the verse is like this, what is the point of the saying of the Almighty and to Allah the return of matters, it says that because God the Almighty has told their enmity and that they will not accept Islam except on this corrupt condition, he said in the position of a threat (the return of matters is to God) after quoting justifications from theologians, he said to me that

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The aspect in the verse is the best aspect. The "end" is apparently, as Fakhr al-Razi expressed his belief, in a sense, it is a good interpretation that they have given in the verse, but the statement from the beginning of that verse, "Enter peace completely" until the end, that the verse, "And to Allah all matters are returned" was revealed entirely regarding the Jews, does not seem to be correct, because "O you who have believed" is addressed to the believers, and since the Jews used to make such an objection to the Holy Prophet (peace and blessings of Allaah be upon him and his family) before accepting faith, and also the first verse, "O you who have believed" is addressed to those present, "Do you look?" is an allusion to the absent. From this it becomes clear that the verses were not revealed in one case, but in different cases. But it can be said, "O you who believe, enter into peace in full." This is an address to the believers. You who have believed, complete yourselves in Islam and become completely submissive and obedient to the commands of God Almighty. And the verse "Will they look" is the last explanation of the Jews' situation, as they expect that God will descend from heaven with angels. Indeed, those who say that God will descend into it and prostrate themselves may, because of their corruption, also expect that God will descend upon them with angels.

Many commentators have said that the meaning of the Almighty's saying, "Allah will come to them" means that they are waiting for the command of their Lord to come, as He said, "Do they wait except that the angels come to them or that the command of your Lord comes" (Surah An-Nahl, verse 33). It is narrated from Imam Reza (peace

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be upon him) that he would wait except that Allah comes to them in the shade of the clouds , and also the Almighty's saying, "And your Lord came and the angel came in rows, row by row." Allah is not distinguished by coming or going, and the meaning is, "The command of your Lord came and the angel came in rows, row by row." And there are other explanations in the verse, but it is better to follow the previous opinion, which said that since the verse is one of the mutashabihat, it is better to refer the meaning of the verse to God and those who are firmly established in knowledge.

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And to Allah is the return of all matters, meaning that all matters return to God. Perhaps this indicates that, contrary to the corrupt belief of the Jews who were waiting for God to descend upon them through a cloud, all matters return to God. Except to Allah is the origin of matters, from whom everything originates, and to Him is the return of everything, and He is the origin of all beings, and He is the end and the end of all things.

Ask the Children of Israel how much of the clear signs and clear miracles We have sent to them is an address to the Holy Prophet (peace be upon him and his family) to ask the Children of Israel how much of the clear signs and clear miracles We have sent to them. This refers to the miracles and miracles that God performed through His Prophet to prove the prophethood of His Holiness Moses (peace be upon him). The Children of Israel did not stop their stubbornness and opposition and remained their bankers. The verse can be used to say that the above verse, "Will they wait until the end?" As has been said, is the objection of the Jews and they had such expectations and perhaps they were asking the Holy Prophet (peace be upon him and his family) to say that we will not believe until God descends with the angels. Such nonsense is not far from the people of the Jews and their bad history, ignorance and lack of understanding.

And whoever changes the favor of Allah after it has come to him, then indeed, Allah is severe in punishment. He threatens those who change the favor of Allah after it has come to them with a severe punishment.

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Perhaps the threat is in the fact that the verse is also about the vain people who distorted and changed the favor of Allah, namely the Torah, which was revealed from the truth and was their heavenly book and in which the characteristics of the final Prophet are mentioned. Whoever disbelieves in such a favor should know that Allah is severe in revenge and of course they will face a severe punishment as a punishment for their evil deeds.

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Adornment for those who disbelieve in the worldly life and mock those who believe. Adornment and adornment are literally nouns for anything that has great beauty, and disbelief means covering and concealing. Regarding the revelation of the verse, some commentators have narrated: 1- That the verse was revealed about Abu Jahl and others from the leaders of Quraysh, who were wealthy, had leadership and position, and because they saw their worldly life as beautiful, and were proud of their wealth and leadership, they ridiculed the poor Muslims, and said that if Muhammad (peace be upon him and his family) was true, the nobles and elders should follow him. "Ibn Abbas" 2- That the verse was revealed about Abdullah Ubayy and his companions and supporters who used to mock the weak and poor believers. "Muqatil" 3- That the verse was revealed about the Jewish leaders, a group of Banu Qurayzah, Nazr and Qaynuqa', who were wealthy Jews, who used to mock the poor immigrants. "Ata'a" However, the verse is general, even if it was revealed about specific individuals, the verse generally includes anyone who mocks a Muslim and is an objection to anyone who offends the believers and insults them. Yes, the adornment of wealth and worldly possessions is that which adorns oneself and covers the world of truth and blinds the eyes of the heart and does not allow the brilliance and brilliance of the light of the faith of the believers to be seen. This is indicated by the saying of the Almighty: “Beautifying for men is the love of desires from women and sons and the girdles of the girdles” (1) Surah Al-Imran, verse 12. And He introduced the world as a pleasure of pride, where He said: “And know that it is the pleasure of pride. The wealth and gold and ornaments of the world deceive a

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person and make him arrogant. And those who fear Allah are above them on the Day of Resurrection." This refers to the fact that a believer who is pious, even though he has everything in exchange for it, will be the one who is in the world. The sign

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(1) People are adorned with the love of lusts, women, children, and much wealth.

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It seems to the short-sighted and foolish that their eyes of truth have become blind, and they have no status and rank, and they look at those chosen ones with an insult, but in the Hereafter, which shows the truth and reality of everything, their status and status are above the disbelievers. As for what is meant by the superiority of the pious on the Day of Judgment, a statement has been quoted from the commentators: 1- The ranks and positions of people with piety on the Day of Judgment are higher than the disbelievers.
2- The enjoyment of believers with piety on the Day of Judgment is greater than the enjoyment of the disbelievers in the worldly possessions and leadership.
3- The state of the pious in the Hereafter is better than the state of the disbelievers, because the pious will be in the highest place, and the disbelievers will be in the lowly place, and that is like the Almighty's saying: The companions of Paradise on that day will be better and more stable.
"Majma' al-Bayan" has a hierarchy of superiority versus inferiority: 1- spatial superiority, 2- hierarchical superiority, 3- spiritual superiority, 4- real superiority. Spatial superiority is like saying that the sun is above our heads, and hierarchical superiority is like saying that the position and rank of some people in matters of life or in relation to the rank and proximity of the ruler or otherwise is considered superior to the rank of others.
Spiritual superiority is that some are superior to others in terms of spiritual perfections of knowledge, intellect, and planning in matters. True superiority is related to the perfection of intellect, the purity of the soul, and having a connection with the sacred

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world. The status and rank of each person is according to his connection with the world of God. According to the Holy Quran, whoever is closer to that world is considered superior to others. Perhaps the statement of the Almighty, "And those who fear Allah are above them on the Day of Resurrection," refers to this latter rank, because it adds piety to faith and piety is above faith, and the status of the pious is above the status of believers who lack piety. In short, from the use of the word "above them" in the verse, which does not specify a rank or a level, it follows that the believer, through piety, will find a position on the Day of Resurrection and will possess a position and rank that will give him an advantage and virtue over the rest of creation, and in all respects,

his
rank and rank will be above others.
And since the world of this world is the world of the apparent and the world of the hereafter is the world of "the revelation of the secrets" where the innermost things become apparent, it is because the disbelievers are immersed in the black veil of nature in that world, which is called the world of the crust and the imaginable, and their eyes of truth-seeking have become blind, that is, they do not see the truth of the believers and the status of the pious. Otherwise, in this world too, the status of those who are characterized by faith and piety is in every sense higher than others.
From this it is clear that the believer with piety in the world also has a status and rank that others do not have and is not reserved for the resurrection, but the attainment of such a status must be done in this world. Whoever does not obtain a superior status for himself in the world through knowledge and good deeds will not find a high status in the hereafter either. And the fact that the verse has reserved for the resurrection may be interpreted to mean that there everything is manifested in truth and there is no veil or veil, that is, the status of such people is revealed to everyone.
And Allah provides for whomever He wills without account. Allah provides for whomever He wills without account and without His grace and mercy being limited, in a certain measure and measure, because His grace and mercy are infinite, and He

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elevates and honors whomever He wills, and He humiliates and humiliates whomever He wills.

However, it should be known that His will and will are not arbitrary. Whatever He does, He does out of wisdom and justice, and whatever He wills, is done in its due time.

Mankind was one nation, so Allah sent the prophets. Ummah is a literal meaning, meaning religion and nation, but in the fact that all people and individuals of mankind had one religion, what does it mean? Were they all disbelievers in the religion, as in the narration of Ibn Abbas, or were they all worshipers of God, as is said by the commentators Qatadah, Mujahid, Ikrimah, and Dahhak?

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And if everyone was a disbeliever, when were they a disbeliever? Some have said that after Adam until the time of Noah (peace be upon him), all people were disbelievers. Others say that after Noah until the time of Abraham (peace be upon him), all people were disbelievers.

And the answer to the objection that how is it possible that all people are infidels for a long time and not a single monotheist and worshipper of God is found among them, they say that monotheists were found among them, but they did not express taqiyah. However, this answer does not seem correct because, firstly, the meanings of Alif and Lam al-nas, which are used for gender or istighraq, mean that all human beings were infidels until the prophets came to guide them, and if there was worship of God among them, Alif and Lam istighraq, which includes all individuals, would not make sense. Secondly, according to the meaning that was given, all people should be infidels until the prophets were sent, and according to the principle of grace that theologians bring to prove prophethood and imamate, it does not make sense because they say that at any time there should be a prophet or an imam ruling among people, because divine mercy requires that he complete the proof and not leave the people indifferent, and it is also not possible for the earth to be empty of proof, so how is it possible for people to be left without a guide for a long time?

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Also, the apparent meaning of the verse is that there were no prophets before, and later, when people were disbelievers, God sent prophets to guide them. However, the first human being created was Adam, the son of man, and he himself was a prophet. So when were people disbelievers until the prophets came? And according to the second explanation, that all people were God-worshippers, it also does not seem to be correct, because the verb "fa" (prophets) is used to indicate that since they were not on the true religion, We sent prophets to guide them.
And there may be another justification in the verse, as some commentators have said, saying that we should not take "nation" in the sense of religion and nation, but rather take "nation" in the sense of civilization

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of human society, considering that we say that Alif and Lam "people" Alif and Lam are a species, not an abstraction, and the verse is in the position that since the human species is a natural species and cannot provide for its own life alone, but must improve its life with the help of each other and civilization is established, and on the other hand, the sense of selfishness and the struggle for survival and the love of advancement are inherent in humans that the victor will execute the vanquished, and since human nature is such, if the interest that is confirmed in the sight of Allah does not prevail among humans, that a divine law is enforced among them, and that the soul and body of humans are reformed by promises, threats, good news, and threats from corruption, then the human species will be headed for destruction and annihilation. Rather, if humans find through the prophets the path to their happiness, which is achieved by strengthening their soul and spirit, It seems that the soul and animal desires will become so dominant that in addition to their spiritual aspects being corrupted, they will also be caught in moral corruption, and as a result, both their soul and body will be ruined. With this statement, the strongest verse proves that at all times, divine laws must prevail among people, and the true religion, which provides the path to human happiness and virtue, must manifest its activity. If it leaves the people without a guide, it will defeat the purpose, because the purpose of human creation is to achieve human

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perfection and to know the path of goodness and corruption, and without a leader and the establishment of divine law, it is not possible for human beings to find the path to happiness.

Bringers of good news and warners, and with them the Book was revealed in truth. In order to reform human society and to establish the spirit of unity, nationality, and ethnicity among people, and to establish a true civilization among them, and as a result, to perfect human spirituality and to seek the path to happiness and virtue, God sent prophets to both give them good news of Paradise if they were obedient and submissive, and to threaten and frighten them of Hell and punishment if they opposed. He sent with them heavenly books such as the Torah, the Gospel, the Psalms, the Quran, and other heavenly books to bear witness to the truth of their words and to implement God's law among people.

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The correct law that will lead mankind from the abyss of ignorance and foolishness to the path of happiness and virtue is that it must be divine, that is, it must spring from a place that is not under the influence of the soul and nature, because no matter how refined and pure the human soul is, it may be influenced by nature, knowingly or unknowingly. The correct law is just, established by the beginning of the universe through the prophets, and it is a measure of justice whose laws are firm and steadfast, and the needle has not tilted towards excess and excess, especially the law of Muhammad (peace be upon him and his family) and the Nawamis of Ahmadi (peace be upon him and his family) whose instructions are so at the point of moderation and are based on the scale of reason and logic that it adapts to every era and time and does not make it obsolete by the passage of time, and is equipped to complete the human race without being restricted to specific individuals or special people, and its laws have the potential to express their activity until the Day of Judgment.

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[Surah Al-Baqarah (2): Verses 214 to 218]

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Hint

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until the Messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near. (214) They ask you, [O Muhammad], what they should spend. Say, “Whatever you spend of good is for parents and relatives and orphans and the needy and the wayfarer. And whatever you spend of good is for parents and relatives and orphans and the needy and the wayfarer. Do good, for indeed, Allah is Knowing of it. (215) Fighting has been prescribed for you, and it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you do not know. (216) They ask you about the sacred month – about fighting therein. Say, "Fighting therein is a great sin, and barring [people] from the way of Allah and disbelief." And the Sacred Mosque and the expulsion of its people from it are greater in the sight of Allah. And persecution is greater than killing. And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter. And those are the companions of the Fire; they will abide therein eternally. (217) Indeed, those who have believed and those who disbelieved – they will be rewarded. They emigrated and strived in the cause of God. Those hope for the mercy of God, and God is Forgiving, Merciful. (218)

Translation:

Do you think that you will enter Paradise and the same calamities as befell those before you will not befall you, when hardship and loss befell them, and they were distressed and distressed until the Messenger and those who believed with him sought refuge in the truth, saying, "O Allah, when will You help us?" Be aware that the help of Allah is near.

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Page: 277 They ask you, O Prophet, how should we spend? Say, "Whatever good you spend, it should be for parents, relatives, relatives by blood, orphans, the needy, and the wayfarer." And whatever good you do, Allah is aware of it. It is written down for you to fight against the disbelievers, while you hate fighting, and how much is it to you that is good for you, and how much do you love that which is evil for you. And Allah is Knowing and Aware of all things, and you do not know. They ask you about fighting in the sacred cities. Say, "Fighting in the sacred months is a sin." It is great and it is blocking the path of God and it is disbelief and desecration of the Sacred Mosque and expelling the people of the Sacred Mosque from the Mosque is a greater sin in the sight of God and it is a greater and worse cause of discord than war and dispute. The disbelievers will always fight you until they can turn you back from the true religion if they have the power. And whoever turns away from the true religion and dies a disbeliever, such a one will have his deeds in this world and the Hereafter lost and nullified and will be of the people of the Fire and will abide in the Fire forever . Indeed, those who have believed and those who have emigrated from their homes and fought in the way of God - these are the ones who hope and await the mercy of God. And God is Forgiving and Merciful.

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Explanation of verses

Or did you think that you would enter Paradise and when the like of those who had gone before you comes to you, some commentators have narrated the following about the revelation of the verse:

1- That the verse was revealed on a day when the companions of the Messenger of Allah, under the guidance of Salman al-Farsi, were digging a ditch around Medina so

that the enemy would not enter, and at that time, when the enemy had surrounded them, they were wild and anxious, and that is when Allah commanded them to be patient and to ask Allah for victory and victory. “Qatadah and Sadee” 2- That the verse was revealed in the Battle of Uhud, when the army of Islam was defeated. The infidels taunted the Muslims, saying, “If Muhammad, peace and blessings of Allah be upon him, the Prophet, was right, why was he defeated and the Muslims killed? ”

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"Some of the commentators" 3- That the verse was revealed about the Muhajirin from the companions of the Messenger of Allah (peace and blessings of Allah be upon him and his family) who gave up their wealth and homes in support of Islam and endured all kinds of hardship and bitterness. "Ataa" is a summary of the verse addressed to the believers that you thought that you would be worthy of Paradise before you were tested, you must be tested just as the nations before you who followed the previous prophets were tested.

"Sheikh Tabarsi" The nations before you were touched by hardship, hardship and severity and were shaken, so much so that their hardship reached a point that even their prophets used to say:

When will the victory of Allah come, when they sought refuge in Allah and waited for the help of Allah to save them from hardship and severity and to honor them with victory and victory.

As the commentators have said, there are two statements here: first, after the believers themselves asked God for help, they would remind themselves, based on their faith, that the divine promise is true and that He has promised us victory and triumph, and that we will soon overcome the enemy.

And other believers from every nation would ask their prophet when the promise of our opening would come and when God would help us. The prophet would say, "Be aware that God will soon help you and you will be saved from the enemy."

From the blessed verse, one can deduce that the blessings of the hereafter are fraught with worldly hardships, and patience in adversity, perseverance, and steadfastness in

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religion

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and in the calamities, misfortunes, and troubles that a person encounters during his life, if accompanied by patience and steadfastness, will increase his spirituality, and then he will be worthy of Paradise, which is the abode of the honor of the truth and the place of the happy and righteous, especially if patience and restraint are in the way of religion. This is the test that is being tested in the Holy Quran: Do people think that they should be left to say, "We believe," while they are not tempted, and We certainly tempted those before them? (Surah Ankabut, verses 1 and 2) Do people think that simply because they say, "I believe," We have brought them to be accepted and they are not tested. It is not like that. They must be tested. And We have certainly tested those who were before you.
And it is a consolation for the believers that you should not think that you are the only ones who will be afflicted by calamity. All the nations of the world were afflicted because the world is a place of calamity and testing.
3- It reminds the believers that whenever you are faced with calamity and testing, ask God for help, for soon you will be granted victory and success.
They ask you what they spend. Say what you have spent of good. Some commentators, on the authority of Ibn Abbas, who narrated from Ata, say that a man came to the Messenger of Allah (peace and blessings of Allah be upon him) and said, "I have one dinar." The Messenger of Allah (peace and blessings of Allah be upon him) said, "Spend it on yourself." Then he said, "I have two dinars." He said, "Spend it on your family." He said, "Spend it on your servant." He said, "Spend it on your parents." He said, "Spend it on your children." He said, "Spend it in the way of Allah." Another hadith is that Amr ibn Jamu' was an old man who had accumulated a lot of wealth. He came to the Messenger of Allah (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, what should I spend and to whose children should I give it?" The verse was revealed.
The commentators say that "what" in the Almighty's statement, "what they spend,"

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is in the place of the elision, and it is the beginning and the knowledge of him, and according to this, the meaning becomes what is the thing that should be spent, or it can be said, "that," in, "what is," connected, and in the sense of "the one who spends his relationship with him," and "what is not," meaning "what is not," which is in the sense of "the one who spends his relationship with him."

Page: 280 The one who is and spends his relationship with him, and the meaning becomes "what is not," which is in the sense of "the one who spends his relationship with him." In short, the question is about what should be spent. A question may arise here, and the answer should be in accordance with the question. When the question is about the type of spending, what should be spent, the answer should be that which should be spent, not those who are deserving of spending. The commentators have anticipated the objection and have given some answers. 1- What you spend out of good, which includes every good thing that is given and given away, and the clear meaning of it is wealth, that is, what you spend out of wealth. In addition, it has also stated the cases of spending, which means that spending is not complete and effective unless it is done in the matter of entitlement. 2- Since it is known to everyone from the outside that spending is done with money, and since the subject of spending was certain, he also knew that he should spend with money, and his question was about the deserving, and he did not know whose child he should spend on, that is, in response to the question, he states the number and ranks of the deserving, so accordingly, the answer is in accordance with the question, and similar to his saying, "Call upon our Lord to make clear to us what it is." Indeed, the cow is similar to us in Surah Al-Baqarah, verse 65. There, the question is about the cow and the answer states the characteristics of the cow. In this way, the question and answer are for the purpose of revealing the matter, as the question is about a thing in terms of its effects or some of its characteristics. Similarly, when the question is about the cow, the question is about its characteristics, because it is clear that the cow is an animal and the purpose of the question is its characteristics. Similarly, when the question is about spending, its characteristics and cases are mentioned. It states that because the issue of

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spending is certain and known. “Great Commentary” So for the parents, relatives, orphans, the poor, and the wayfarer, since parents are the intermediaries and the means for the emergence of children and the tree of existence, and they are the guardians of its blessings, and according to the wisdom of the dutiful person, he should respect their rights and not fail to make any sacrifices for his parents in return for their efforts .

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And the fact that the Holy Quran has allocated the first place of spending to them is the same guidance according to the wisdom of reason. Is there any reward for kindness except kindness? Often, when children reach the age of maturity and youth, their parents have become old and weak, and they have sacrificed their youth, wealth, and everything they had in caring for their children, hoping that they will help them in their old age. In fact, children are indebted to their parents. If they continue to do good and kindness to them and do not relieve them of their right, they will be committing injustice towards them and will be punished severely in the court of divine justice.

And the verses and news have been mentioned in the rights of parents in great detail. Kindness to parents is so important that God in His Holy Word has considered kindness to them as a form of worship and servitude to Him, where He said: “And when We took a covenant from the Children of Israel, ‘You shall worship none but Allah and be dutiful to your parents’.” Surah Al-Baqarah, verse 83. And the verse indicates that after fulfilling the rights of Allah and the duties of servitude, respecting the rights of parents is the most important duty and the highest religious and faith-based duty.

And it has been narrated from some narrations that "Paradise is under the feet of the mother," and perhaps it is an allusion that if you desire Paradise, you should make the dust under the feet of your mother the apple of your eye, meaning you should be obedient and a servant to her and achieve her satisfaction at any cost. Look at how important it is to obey your parents. Without their consent, recommended acts of worship are not valid. However, with regard to obligatory acts, their consent is not a condition. However, if a person is not pleased with his parents, his acts of worship will not be accepted. Disobedience to parents has been counted among the major sins. It is narrated in the hadiths, "The fragrance of Paradise can be felt for a distance of five hundred years, and the fragrance of Paradise will never reach the nose of a person who disobeys."
The summary of the verses and news on the rights of parents is so much that it is numbered on the outside of

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and there is no room here to discuss all of them in relation to those independent books that have been written. I would like to remind the respected readers that whoever does not respect the rights of parents and inflicts suffering and oppression on them will neither benefit from the life of this world as they deserve nor will they enjoy the blessings of the hereafter. The rights of mothers are especially great, considering the hardships and hardships they endure in caring for their children, and that it is against justice, human affection, and social rights to not respect the rights of parents in the old age and weakness of young, strong children and to leave them to themselves. And after that, whoever is closest should be put before others, and then orphans who do not have a caregiver. Of course, respecting them is necessary and very important both from a social and individual perspective.
And after that, the poor and needy, and those whose strength and their families have been weakened and who have not had the power to provide for them, and after that, the wayfarer, those who wander in poverty in exile, should be shown kindness. And the order that is mentioned here regarding spending and that is specified in the

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previous verse regarding good deeds is based on the measure of reason, logic and rational guidance, not that the order is necessary or that it should not be combined, but that the jurists have ruled that the order is necessary and obligatory, but rather that they have considered the order good and recommended, and the obligation to support parents when they are poor has been proven by another means, and perhaps it refers to this rational recommendation and guiding principle, not the saying of the Almighty: And whatever good you do, surely Allah is fully aware of it. In what you do, there is a common and general use, meaning whatever good and virtuous action you do in the order mentioned, whether it is in the order of spending wealth or otherwise, Allah knows it and will reward you for it in accordance with the promise He has made.

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: Fighting is prescribed for you, O Muslim men, and it is abominable to you. Jihad has been made obligatory upon you, and it has been proven, while fighting is abominable to you, and you avoid it and detest it.

There is no disagreement that jihad is considered one of the obligatory duties with its conditions. The disagreement is whether it is an objective obligation or a sufficiency obligation that is waived by others when some have done enough to do it. There are two opinions:

According to some commentators, it is an sufficiency obligation. However, from the application of the verses of jihad, it is clear that it is an objective obligation because it is addressed to all believers except those who are exempted by other verses, such as the Almighty's saying: "There is no harm to the blind, nor to the lame, nor to the sick" (Surah An-Nur, verse 61). Also, women are not subject to the ruling on jihad, as the ruling did not apply to them from the beginning until some individuals were made an exception.

And during the time of the Messenger of Allah, the command to wage jihad in a similar manner had not been received. As long as his Holiness was in Mecca, there was no command to wage jihad at all. After he migrated to Medina, such a command was given that whoever intends to wage war against the believers should defend themselves

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and fight them so that their lives would be preserved. After that, the command was given to wage jihad against all the infidels and polytheists, and kill the polytheists in their entirety. And the word "bidham kaf" in the literal sense is an internal hardship and is related to human nature, and the word "bidhah kaf" is a hardship that enters a person from outside and forces him to do something that is unpleasant to him, such as where it is said: "It is not permissible for you to inherit women unwillingly" in Surah An-Nisa, verse 18, and also where it is said: "And for her and for the land, it is given willingly or unwillingly" in Surah An-Nisa, verse 18. Explanation of verse 11: Some commentators have said that the two meanings of jihad are true for believers. Of course, believers were naturally involved in jihad, since in jihad there is a lot of loss of soul, physical fatigue,

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and life loss, insecurity, chaos, and so on, and man naturally avoids such matters. And also because the belief of the believers was such that it was not advisable to fight the infidels due to their small numbers, weak strength, and lack of talent, and on the other hand, they were forced to fight by God's will, that they were forced and reluctant to enter into jihad, and also because the believers, through the upbringing of the Holy Prophet (peace and blessings of Allah be upon him and his family), were averse to fighting and bloodshed, and because they did not consider the action good, and because the belief was contrary to civilization and the good of the Islamic society and system, he said.

And it may be that you dislike something, and it is better for you. In the explanation of the previous verses, it was said that the word "maybe" and "maybe" which means hope, does not apply to God, to whom the knowledge of all things and the surface of beings is revealed and revealed. Therefore, wherever such words are mentioned in the Holy Quran, we must say that either the hope and hope refer to the addressee and those who are addressed, or to the situation of the address, meaning that the subject of the speech is in a place where there is room for hope. Here too, it is the case that you who dislike jihad and think that jihad will end in your loss, do not think that in jihad

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there is hope for your good and victory.
And it is not possible for you, O believers, and for all human beings, since you do not know the end of things and do not know the good and bad of your actions, neither in the matter of jihad nor in the rest of life, and you do not know what is good for you and what is harmful to you. This is because you dislike things out of ignorance and running away from them, while your good is in them, and

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the contrary, you love things as if they were good for you, while they are evil and harmful to you.
And Allah knows, but you do not know. Since the knowledge of Allah encompasses all aspects of good and evil, and He is familiar with all the benefits and harms of human affairs, what He commands you to do is in accordance with your own interests and good judgment, and you do not know your own interests.
Yes, the state of mankind in the world is like a child who, out of foolishness and lack of understanding, seeks something that is harmful to his condition, such as food that is harmful to his condition, and runs away from something that is beneficial to him, such as going to school and getting an education that is unpleasant for him. His parents force him to do what they know is good for him, and prevent him from doing what they know is harmful to his condition.
They ask you about the sacred month of fighting in it. In the interpretation of Abu al-Futuh al-Razi, it is stated that two months before the Battle of Badr, in the month of Jumada al-Akhira, seventeen months after the Hijrah, the Messenger of Allah (peace and blessings of Allah be upon him and his family) sent his cousin Abdullah Jahsh with eight of the emigrants: Sa'd Abu Waqqas, Abu Ukasha ibn al-Muhd al-Asadi, Utbah ibn Azwan al-Salami, Abu Hudhaifa ibn Utbah ibn Rabi'ah, Sahl ibn Bayda, Amir ibn Rabi'ah, Waqid ibn Abdullah, and Khalid ibn Kabir. They wrote a letter to their commander Abdullah Jahsh and told him not to open the letter until he had gone two houses out of Medina. If any of your companions do not want to come, do not force him. When they had gone two houses out, he opened the letter and wrote: In the

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name of Allah, the Most Gracious, the Most Merciful. But then Go with your companions until you land in the belly of the palm tree and guard the path of the Quraysh caravan and give us news. After Abdullah read the letter, he said to his companions, "They have said, 'I will not take you against your will. Whoever desires martyrdom, let him come, and whoever does not want to return.' They said, 'We are obedient to God and the Messenger.'"

Page: 286 They went until they reached a place called Bahr Bala Farah. Sa'd Abu Waqqas lost a camel and ordered Ba'taba bin Azwan to go in search of a camel. Abdullah Jahsh and his companions went until they reached the point between Ta'if and Mecca. They landed there and camped. They saw a caravan coming from Ta'if carrying raisins and dates. Among the caravan was Amr bin Khadrami and a few people. When they saw the companions of the Messenger of God, they were afraid. Abdullah Jahsh said, "They were afraid. Make one of them sit down and shave his head, so that they may think that you have come for the Umrah pilgrimage, so that they may be reassured." And that day, It was the last day of Jumada al-Thani, and some said it was the first of Rajab. They said to each other, "If we stop tonight, tomorrow will be the first of Rajab, and Rajab is a sacred month, and we cannot fight." Waqid ibn Abdullah fired an arrow and killed Umar ibn Khizrami, and he was the first of the polytheists to be killed, and Uthman was captured, and he was also the first prisoner to be taken in Islam. When the news spread, the Quraysh mocked him and said, "Muhammad, may God bless him and grant him peace, sheds blood in the sacred month, and he has made war lawful." People were sure that the sacred months would be free from killing, plundering, and bloodshed, so he made war lawful. When the news reached the Messenger of God, Hazrat Abdullah called for Jahsh and said, "I did not say, 'Fight in the sacred month, shed anyone's blood, and take prisoners.'" They said, "We fought at the end of Jumada al-Akhr, and we killed Khizrami." "The end." Say, "A great battle in it, and a road blocked." Allah and disbelief in Him is a hindrance, literally meaning to prevent and turn away from the path of Allah and the path of worship, and perhaps the purpose

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here is the rituals of Hajj.
"And disbelief in Him" is a pronoun referring to the path of Allah. Some commentators have said that the verse refers to disbelief in action, not disbelief in belief.
And the Sacred Mosque is a reference to the path of Allah. In short, the verse indicates that fighting and shedding blood during

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sacred months is a major sin and disbelief in action, and it causes a person to refrain from worship and rituals.
And some say that verse by verse, "So kill the polytheists wherever you find them," Surah At-Tawbah, verse 6, has been abrogated. However, we may combine the verses, as some commentators have said, "Whoever observes the sacred months and does not come to a position of war with you, do not attack him, but whoever sets up a base for war with you, you too should defend yourselves."
And expelling his family from it is greater in the sight of Allah, and sedition is greater than killing. When the disbelievers of Mecca, in their position of finding fault, said that the companions of Muhammad (peace be upon him and his family) shed blood in the sacred month, which was a time of security for the people, a verse was revealed in refutation of them, stating that although fighting and bloodshed are not permissible in the sacred month and are considered major sins, the act of the disbelievers of Quraysh, who attributed it to the Messenger of Allah and expelled him from Mecca, which was his original homeland, is greater in the sight of Allah than the act committed by the companions of the Messenger of Allah, who shot arrows and killed Amr ibn Khadrami, thinking that it was the end of Jumada al-Awwal, and also the corruption of the disbelievers is greater than killing. Perhaps the meaning of sedition, which they considered higher than killing, is disbelief and polytheism in Allah.
And they will not cease to fight you until they turn you back from your religion if they are able, and the disbelievers will always be at war with you until they turn you back from your religion, and that the verse may be combined with other verses that

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have been revealed regarding fighting the disbelievers, because the verses that have been revealed regarding the subject of jihad are different. Some of them indicate that jihad is prohibited during the sacred months, such as this verse: They ask you about the sacred month, and some of them indicate that it is not permissible for the believers to start fighting unless the disbelievers come to harm them, and some verses, such as: So kill the polytheists wherever you find them

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, which does not specify a specific time, but whenever you find them. You will be destroyed, and some commentators have thought that some verses are abrogated and others are not, but apparently this theory does not seem to be correct, but rather, due to the very verse, "And they will not continue to be destroyed," it appears that since the infidels are always intent on waging war against you and seeking to harm you, you should also be proactive wherever you find them before they harm you and destroy them.

In short, since some commentators interpret the verses of the Quran differently, it may be said that the legislation of jihad in Islam was originally for defense, since the infidels were always intent on killing Muslims, it was ordered that they should always kill them wherever they gained control over them. If the Prophet of Islam had not commanded jihad, the infidels would not have allowed Islam to flourish. They would not have allowed a prophet or a nation to exist in the first place.

And whoever among you turns away from his religion and dies while he is a disbeliever, then for them will their deeds be in vain. Allah warns the believers that the polytheists and disbelievers will always strive to turn you away from your religion, and if anyone among you turns away from his religion and dies while he is a disbeliever, then his deeds will be in vain. They say in vain in the literal sense of an animal whose belly swells with excessive eating.

And there is a difference of opinion among the commentators as to what is meant by the in vainness of deeds:

1- Invalidation is the invalidity of an action and the disappearance of its effect. The

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statement that the actions of someone who has become an apostate and turned away from religion are invalid means that disbelief nullifies the effect of actions in such a way that they no longer bring results for the doer in this worldly life, nor do they have any benefit for him in the Hereafter. Because righteous actions are not only life-giving and good in the Hereafter, but also in this world, they always fill a person's good deeds, and restore his heart and soul, and illuminate him with the light of knowledge and love of the truth, as stated in the verse: "Whoever does a good deed, whether male or female, and is a believer, We will surely give him a good life and We will surely reward them with the best of what they used to do" (

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). A person who has become an apostate or is a disbeliever in essence has no attachment to the fixed matter, that is, the existence of God Almighty, so that he can rejoice in times of blessing, and console himself and be happy in times of affliction and distress, and seek refuge with Him and make a request in times of need and distress. Allah Almighty said: “And whosoever was dead, We revived him and made for him a light by which he walks among the people? His likeness is in the darkness, not excepted.” Surah An’am, verse 122. From this verse it is clear that the believer is also aware that the world is a bright life for him, and the disbeliever is not like that, and it also has this meaning where it says: “Whoever follows guidance, then Surah Taha verse 127. He who obeys the true religion and is guided to guidance, never He will go astray, and there is no fear and fear for him, and whoever forgets the truth, such a person will plunge into the darkness of nature and his life will be narrow, and God will combine the types of happiness and misery with the words of the following verse: God is the Lord of those who believe, and the disbelievers are not the Lord of them, Surah Muhammad verse. 11 After the expression was found out that The meaning of the actions that are frustrated by apostasy is those actions that a person's purpose is the happiness of life, not only the acts of worship and actions that he does for the sake of getting closer to Allah, because the frustration of actions is also given to disbelievers, as in the verse: "O you who believe, if you help Allah, He will help you and make

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your feet firm." But those who disbelieved, so woe to them and their deeds went astray. That is because they hated what Allah revealed, so their deeds went astray." (Tafseer Al-Mizan) 2- The apostasy of a believer is not correct, meaning that a true believer never apostatizes, because there is consensus that the belief is deserving of eternal reward and Disbelief is deserving of eternal punishment, and it is not possible for a person to be both deserving of punishment and deserving of reward at the same time. Therefore, the denial that a person is truly a believer and then turns away from faith is not correct unless it is from the beginning in professing faith, or out of taqiyah, or greed, or otherwise. In short, apostasy is discovered from the fact that he does so from the beginning.

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There was no real faith involved, but only a pretense of faith. How is it possible for someone to believe in the truth and perform good deeds and then turn away from faith, and then his deeds will be nullified, when the Holy Quran says, "I will not waste the deed of any doer among you." The meaning of futility of action in apostasy is that God disgraces the hypocrite and nullifies his apparent deed. The meaning of futility is that an animal eats so much that its stomach swells and it dies, and its existence becomes null and void. Since the hypocrite's deed is revealed to be not based on the truth, it becomes null and void and has no further worldly or otherworldly benefit for him. Therefore, the deeds of such a person are called futility. "Abu al-Futuh al-Razi" 3- Some commentators say that those who apostatize will have their deeds that they did while they were believers remain until the time of death. If they do not return and repent, their deeds will be nullified because of the Almighty's saying: "And whoever among you apostates from his religion dies while he is a disbeliever, then those will have their deeds thwarted in this world and the Hereafter." This verse is intended to describe the condition of the disbelievers, and if they are believers at the time of death, their past deeds will be effective, and if not, they will be null and void. 4- Another group of people have said that from the moment they apostatize, their deeds will be nullified, even if they return to faith after apostasy, and that the reason

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why it is limited to death is because at the end of their life, their state will be determined in relation to disbelief and faith.
5- Another opinion states that the condition for the invalidity of an action is that the verse states that if someone apostatizes and dies in a state of apostasy, then his actions become invalid. However, if he returns after apostatizing and his good deeds remain intact, which is the condition of the state of death.
However, it seems that the best statement is the one of Abu al-Futuh, which is revealed from apostasy, that the apostate did not have the correct faith from the beginning, and if not, how is it possible for someone to believe with truth and knowledge and then turn back, especially if they have done righteous deeds?

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Also, in that he has laid the groundwork, that righteous deeds strengthen faith and increase certainty. Although the conscience of the lowly indicates that the apostate is one of the believers and has turned back from faith, either his faith was formal and imitative or he believed out of hypocrisy, and deeds are secured for the happiness of this world and the hereafter when they are done out of true faith, and the statement of God Almighty (that no one's deeds are invalid) is valid only if the deeds are done out of true and genuine faith, and not out of fear, greed, or foolishness and ignorance.
Some commentators have stated and discussed whether sins and wrongdoing other than disbelief are also like this, which take away the effects of good deeds and make them futile and invalid, and conversely, good deeds take away the effects of bad deeds, or each one remains in its place. If it is bad, it is punished accordingly, and if it is good, it is rewarded accordingly, except that some good deeds and good deeds take away the effects of some sins, such as piety, as the Almighty says: "O you who believe, if you fear Allah, He will make for you a distinction and will expiate for you your evil deeds" (Surah Anfal, verse 29). And such as avoiding major sins: "If you avoid major sins that you forbid, We will expiate for you your evil deeds" (Surah An-Nisa, verse 30). 35. Or, whether there is a deduction, refraction, and balance between them, the latter statement is more valid because of the verses and narrations, but it is not in a reciprocal

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manner, such that, for example, bad deeds completely eliminate the effect of good deeds, and even if they prevail, or on the contrary, good deeds completely eliminate the effect of bad deeds, but rather, they are balanced in the scale of reckoning on the Day of Judgment.
Yes, a good deed that completely nullifies and eliminates the effects of bad deeds is the highest of them, Islam, and repentance that completely eliminates the effects of sin, and prayer is another, as Allah says: "And establish prayer at the ends of the day and at the ends of the night, for good deeds erase the effects of bad deeds." Surah Hud, verse 115. However, the verse can be used to say that every good deed that is accepted removes the effects of bad deeds, because the letter A and the letter L in "good deeds" or the letter A and the letter L are genders or istighraf, whichever is more beneficial, so it is beneficial to the general public. Therefore, it is only disbelief, polytheism, and apostasy that corrupt good deeds, but good deeds that are considered good deeds erase all bad deeds and sins except polytheism

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Infidelity and apostasy, which no good deed can prevent, not even repentance, as He said: "Indeed, Allah does not forgive associating partners with Him, and He forgives less than that to whom He wills." Because shirk and apostasy destroy the spirit of worship and the object of servitude, rather they kill the human soul, which is a divine gift. Whoever disbelieves in Allah, his human soul is dead.
And whoever turns away from My remembrance, then indeed, for him is a life of doubt, and We will gather him on the Day of Resurrection blind. (1) Surah Taha, verse 123.
Indeed, those who believed, and those who migrated, and fought in the way of Allah. This verse is in praise of the believers and those who gave up their cities and homes, migrated with the Messenger of Allah from Mecca to Medina, fought in the way of Allah, and exposed their lives to execution.
Those are the ones who hope for the mercy of Allah, and Allah is Forgiving, Merciful. Such people who sacrifice their wealth and lives in the way of Allah are those who

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hope for the mercy of Allah, and Allah is Forgiving and Merciful. Yes, someone who truly hopes for the mercy and generosity of Allah is the one who exposes himself to mercy. However, those who only say with their tongues that they hope for the mercy of Allah or that they say that Allah is generous, that is, their manner of speaking is due to arrogance and foolishness. Someone who truly hopes for the mercy of Allah should have a visible sign of his hope, that is, his heart should always be anxious towards Him and should not be lax in obedience, wearing the collar of servitude .

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(1) Whoever turns away from My remembrance, his life will be difficult, and We will gather him on the Day of Resurrection blind.

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A group of commentators say regarding the revelation of the verse that Abdullah ibn Jahsh, who was described in the previous verse as having been sent by the Prophet (peace and blessings of Allaah be upon him) to fight, came to the Messenger of Allaah (peace and blessings of Allaah be upon him) after he returned and said: "Is there any reward for our deeds?" The verse was revealed because Abdullah was the cousin of the Prophet and one of the emigrants and fighters in the cause of Allaah.

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[Surah Al-Baqarah (2): Verses 219 to 223]

Hint

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you, "What should they spend?" Say, "The excess." Thus does Allah make clear to you His verses that you may give thought. (219) In this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. But if you mix with them - then they are your brothers. And Allah is All-Wise." He knows the corrupter from the

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reformer, and if God had willed, He would have helped you. Indeed, God is Mighty, All-Wise (220) And do not marry polytheist women until A believer, and a believing female slave, is better than a polytheist, even if she pleases you. And do not marry polytheists until they believe, and it is better for a believing servant. Who is a polytheist, even if he likes you? Those are called to Hell, and by God they are called to Paradise and forgiveness. By His permission, and He makes clear His verses to the people that perhaps they will be reminded. (221) And they ask you about menstruation. Say, "It is a harmful thing, so keep away from women during menstruation, and do not approach them until they are pure. Then when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves. (222) Your women are a place of cultivation for you. So come to your tillage however you wish and put forth [something] for yourselves, and fear God and know that you will meet Him, and give good tidings to the believers. (223)

Translation:

They ask you about the ruling on wine and gambling. Say, "They are two great sins, and they are of benefit to people, and their sin is greater than their benefit." They ask you about what they should spend. Say, "What is superfluous to your affairs." Thus does God explain His verses that you may reflect and use your reason to improve the affairs of this world and the Hereafter. "
They ask you about the treatment of orphans. Say, "It is better to try to do good to them, and to have intercourse with them. They are your brothers in religion. And God knows who is corrupt and who is reformer. And God has made the orphans' task easy." If He had willed, He would have made it difficult for you in the matter of orphans. For God is Exalted in Might and Just. O believers, do not marry idolatrous women until they believe. And a believing slave girl is better than a free idolatrous woman, even if her beauty pleases you. And a believing woman should not marry an idolatrous man until he believes. And a believing slave girl is better than a believing slave girl. From a free man who is an unbeliever, even if his beauty and perfection of

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appearance please you. For the polytheists invite you to the Fire, and Allah invites you to Paradise and forgiveness by His will, and makes His signs clear to the people, that they may remember. And they ask you, O Prophet, about menstruation. Say, "It is a harm to women during their menstruation. Do not approach them until they are clean. When they are clean, approach them as Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves. Your women are your tillage, and enter your tillage by whatever means you wish, and send forth good deeds for your own benefit. And know that you will surely meet Allah. And give good tidings to those who believe.

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Explanation of verses

They ask you about alcohol and easy drinking. Say: In both of them there is a great sin. Alcohol, in its literal meaning, is a covering and a veil. Intoxication is called khmar because it covers the head and neck. In its customary and religious meaning, it is any liquid that is intoxicating and intoxicating. In connection with the fact that it covers the intellect, any intoxicant is called khmar. In the language of the word "easy" it means ease, and gambling is called easy because it is easy to obtain wealth.

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And the commentators say regarding the revelation of the verse that a group of the honorable companions came to the blessed presence of the Holy Prophet (peace and blessings of Allaah be upon him and his family) and said, “We have been given a ruling regarding alcohol and gambling, for they are a doctrine of the mind that destroys wealth.” When the companions asked the Holy Prophet (peace and blessings of Allaah

be upon him) about alcohol and gambling, saying that alcohol destroys the mind and gambling destroys wealth, the verse was revealed.
Say: In them is a great sin. Some commentators have read the word "sin" and say that "sin" and "dhanb" are close in meaning and similar to each other. As for whether the verse of prohibition applies or not, some commentators cite the statement that the verse of prohibition does not apply because prohibition is where there is no benefit in it, and that the verse says, "and it is beneficial for people." So, it follows from the verse that there is harm in alcohol, and its harm is greater than its benefit. However, the statement is contradictory because "sin" is used in the sense of sin, as in the Almighty's saying, "And whoever associates others with Allah, he has indeed invented a great sin" in Surah An-Nisa, verse 47. If it were not forbidden, how could the sinner have committed it?
And in another place, every forbidden thing is called a sin, saying: ``Innama haram Rabi al-Fawahish ma zahar minha wa ma batan wa al-itham. But al-Khamra, al-Maysir, al-Ansab, and al-Azlam are an abomination from the work of the devil, the wrath of God, as far as what he said, your actions are clear in sanctity, because prohibition implies sanctity, and in no other place does it Come closer to prayer and you will be happy Surah An-Nisa, verse 42. Although the prohibition in the last verse refers to prayer, the prohibition against the loss of reason and other harmful effects that arise from alcoholic beverages and intoxicants is not specific to prayer.
Some commentators have explained the harms that come to a person from drinking intoxicants, a brief translation of which I will give as follows: But drinking alcohol has such a great deal of harm to the stomach, intestines, liver, lungs, nervous system, arteries, heart, and senses, such
as eyesight, taste, and other things, that doctors and medical practitioners, both modern and ancient, have written many books on it. Statistics also show how many people have suffered from strange and unusual diseases due to being infected with a deadly poison. However, the harms of intoxicants regarding morals and spiritual

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matters are great, from bad character, obscenity, crimes, murder, revealing secrets, and desecration of religion, and the nullification of all the laws and customs of civilization and humanity, on which the happiness of human life is based. A drunk person does not know chastity, nor is he considerate of others, nor does he respect property. He does not know what he is saying and does not understand what he is doing. And not a few crimes are committed in the world that cause It is not the same as drunkenness and intoxication.

However, the harm of intoxicants in relation to spiritual matters, such as the loss of reason, disturbance of thought, and changes in mental states, not only in a state of intoxication but also in a state of consciousness, cannot be denied. However, Islamic law has placed the rule of law on the level of common sense and has strictly prohibited anything that invalidates the action of reason. For example, drinking alcohol and gambling are prohibited. What is more harmful to the health of the mind is drinking intoxicants. The highest act that invalidates the rule of reason and upsets the balance of mental states is alcohol. The highest thing that harms and discredits a person is forceful speech and lies. "Tafsir al-Mizan" and whether drinking intoxicants was permissible before the prohibition of Islamic law in the era of the previous prophets or not, it is not known in the Ja'fari school of thought that anyone believes in its permissibility and it is possible to claim consensus that it was not permissible in any era and that no prophet prescribed drinking intoxicants. How is this possible if the sending of messengers and the revelation of divine books is for the attainment of worldly and hereafter happiness and the provision of human civilization and social affairs, and that by establishing divine laws, spiritual and physical life is produced in man and happiness is in the world and the hereafter being granted to him, if drinking intoxicants causes extraordinary harm to the physical and spiritual powers and mental states of man, not a single person denies the harms of intoxicants, then

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How can it be imagined that a prophet who was sent to guide the people would prescribe such a vile act? And if we accept that the companions of the Messenger of

Allah (peace and blessings of Allah be upon him and his family) used to drink alcohol before the explicit prohibition, it was a habit of the pre-Islamic period when the laws of the previous prophets had been abandoned and Some people who did not follow the teachings of Jesus Christ or Moses were idolaters, and those who followed the teachings of Jesus Christ or Moses did not act according to their rulings and instructions. The fact that some Christians or Jews attribute drinking alcohol to the prophets is certainly false, untrue, and false. It is not possible for a prophet who was sent to guide the people to do something that would cause his mind to be lost, such as making an improper connection to God during his mental decline, or prescribing such a reprehensible act that harms the life, soul, and honor of a person. And there is a consensus that (all intoxicants are forbidden) anything that causes intoxicants is forbidden. Even if a little of the intoxicant is consumed, it is considered forbidden. There is no specific reason for the prohibition of anything that is taken, whether it is grapes, raisins, dates, or barley. If it causes intoxication, eating it is forbidden, because the narration has come to the effect that the more of it that causes intoxication, the less of it is forbidden. On the authority of Abu al-Futuh al-Razi, the Messenger of Allah (peace and blessings of Allah be upon him and his family) said: "Any drink that causes intoxication, whether it is made from grapes, dates, raisins, barley, wheat, millet, or honey, if it causes intoxication, eating it is forbidden." There are also many reports about the prohibition of the honor of drinking alcohol and the punishment, punishment and corruption that result from it, which are too numerous to count. In Al-Kafi, Abu Basir narrates from Masoom that he said, "Allah has appointed a house for sins, and a door for the house, and a lock for the door, and a key for the lock, and the key to all sins is alcohol." It is also narrated in Al-Kafi from Abu Abdullah (peace be upon him) that he said, "The Messenger of Allah (peace be upon him and his family) said, "Indeed, alcohol is the root of all sins." It is also narrated from Al-Kafi that Jabir narrates from Abu Abdullah.

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, which said that the Holy Prophet (peace and blessings of Allah be upon him and his family) cursed ten groups: 1- The one who plants intoxicating liquor, 2- The one who guards it and makes it work, 3- The one who presses grapes or other things to make wine, 4- The one who drinks, 5- The one who becomes a cupbearer, 6- The one who carries and delivers, 7- The one who carries the load, 8- The one who sells, 9- The one who buys, 10- The one who eats.

It is also narrated from Kafi from Sadiq, the son of Muhammad (peace be upon him), that the Messenger of Allah (peace be upon him) said: Cursed is the one who sits at a table where alcohol is drunk.

And in the book of Khasal, it is narrated from Abu Umamah that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said that there are four people whom Allah will not look at on the Day of Resurrection: the wicked, the hypocrite, the denier of destiny, and the alcoholic. There is also another narration from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that Allah swore that there is no servant who drinks alcohol in this world but that on the Day of Resurrection he will smell the smell of the water of the bath, whether he is punished or forgiven. Then he said: The drinker of alcohol will come on the Day of Resurrection with his face black, his eyes red, his cheeks red, his tongue dripping, and his tongue hanging from its back.

Some commentators have said that it confirms the hadiths by the saying of the Most High that the tree of al-Zaqqum is the food of the righteous, the cal-mohl, the yaghli, in the belly of the kaghali, the al-hamim, the emissaries, the emigrants, to the pit of hell. Then, be above the head of the punishment of the beloved, and you are the Most Merciful.

And there are many reports condemning gambling, and because it is compared to alcohol, it is clear that gambling is not much different in both its sanctity and punishment, and in terms of its loss of life and property.

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(1) That is, the drinker of intoxicants will come on the Day of Judgment with his face black, his eyes blue, and his mouth sunken, water dripping from his mouth, and his

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lips hanging down and hanging down from the back of his head.

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He does not drink alcohol, and as it is clear from the reports, gambling is a name for anything that involves winning and losing.
And the benefits for people may be the intended benefits in drinking alcohol are physical strength and temporary natural pleasure, and in gambling, imaginary financial benefits are thought to be involved in gambling out of greed for profit.
And their sin is greater than their benefit. Although there may seem to be a small benefit in drinking alcohol and gambling, the sin that results from disobeying an explicit prohibition and the physical and financial losses that a person incurs is far greater than those imaginary minor benefits.
My dear, if you are inclined to drink and be drunk, then taste a drop of the wine of true love, and warm your soul with the wine of ginger, and cool your heart with the wine of camphor, and strengthen your senses with the water of salsabil, and quench your thirst with that river of water that is not easy to change, and provide yourself with a new life, and make yourself happy with that river of milk that strengthens the soul and spirit, and give strength to your soul and spirit, and taste a drop of the wine of purity until you become drunk, and after drunkenness you come to existence, and when you become drunk with love, you come to existence from ecstasy, and from the existence of the beings and from the beings to the senses, then you will see what a vast world of life-giving appears to you.

"If you see and know the bergamot, it would be permissible for you to blame Zulaykha."
And they ask you what they spend, say forgiveness. It is said that when the Prophet (peace and blessings of Allaah be upon him and his family) emphasized charity, they said, "O Messenger of Allaah, explain what we should give, how much we should give, and how much we should give." It was that the verse

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was revealed that when they asked you about spending, say forgiveness. Forgiveness literally means abundance and abundance.
Some readers have read "al-'Afu" with the meaning of the omitted initial word, which means "say what you spend," and some have read it with the opening, "say forgiveness."
There is a difference of opinion among commentators as to what is meant by forgiveness in the verse:
1- A group of commentators have said that forgiveness is that wealth that is increased by the strength of a person and his family.
2- Forgiveness is that excess of wealth that a person does not become a hermit or poor when he spends.
(Hasan Basri) 3- Forgiveness is that wealth that is abundant and does not decrease due to spending.
"Abdullah Abbas" 4- It is charity through wealth. "Mujahid" 5- Forgiveness is spending in a reasonable and moderate amount that does not fall into the side of excess and excess. "Umar bin Dinar and Ata" 6- Forgiveness: Spending according to one's ability. "Dahhak" 7- The meaning of forgiveness is that whatever is possible is spent, whether little or much.
"Abdullah Abbas" 8- Forgiveness is any wealth that is more lawful and pure for spending.
"Tafsir Abu Al-Futuh Razi" Thus does Allah make clear to you the verses that you may reflect, in this world and the Hereafter. Thus does Allah make clear to you what is beneficial for you in this world and the Hereafter, that both your worldly life is secured by preserving wealth and your Hereafter is improved by spending the excess wealth. Perhaps you will use your mind and always think about the benefits of your worldly life and the Hereafter, and recognize your goodness and your corruption.

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And they ask you about orphans There are two opinions regarding the revelation of

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the verse:
Abdullah Abbas narrated on the authority of Atiyyah, Dahhak and Sadee that the rule of the Arabs during the time of ignorance was that since the work of an orphan was very important, they would separate his property from their own and would not interfere in it in any way, not even allowing anyone to ride his riding animal or to employ his servants. It was after the Holy Prophet (peace and blessings of Allaah be upon him) was asked about orphans that the verse was revealed: Say: "Reforming their affairs out of interest is better."
2- Another group said that because God has commanded regarding the property of orphans and sent down verses such as: "And do not approach the property of orphans" and the Almighty's statement: "Those who eat the property of orphans unjustly," people feared them and kept the orphans away from them and separated their food from their own food. Even if the food of the orphans was plentiful, they would not take any of it until it was spoiled. And the matter became difficult for the people when they asked the Prophet (peace and blessings of Allah be upon him). God sent down a verse that: "Repairing the orphan's affairs and protecting his property without coveting his property or asking for a reward is better for them and for yourselves." And if the good of the orphan's affairs is that you mix with them, do not keep them away from you. And if you mix with them, you are your brothers. That is, you have the same treatment with orphans as you do with your brothers. Do not drive away from you and do not drive away.
Abu Ubaydah says that the verse is evidence that when several people travel together, it is permissible for them to spend together in one place and spend together, and the little or much that appears between them in food is not a problem if it is with pleasure.

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And Allah knows the one whose intention is to cause mischief with the orphan's wealth and the one whose intention is to bring about good in association with orphans. And if Allah had willed, He would have afflicted you with hardship in connection with the orphan's work.

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Indeed, Allah is the Mighty, the Wise, and whatever He decrees is in accordance with wisdom and discretion. "Tafsir Abu al-Futuh al-Razi" and in Qomi's Tafsir, it is narrated from Imam Sadiq that when the verse was revealed: "Those who eat up the property of orphans unjustly, they only eat fire into their bellies, and they will pay a high price," whoever had an orphan child with him separated him from himself. When they asked the Messenger of Allah (peace and blessings of Allah be upon him and his family) about expelling them, the verse was revealed: "Say: 'Reformation is better for them, and if you mix with them, then you are your brothers in religion.' And Allah knows the corrupter from the reformer."
And do not marry polytheists until they believe. Commentators say that the Messenger of Allah (peace and blessings of Allah be upon him) sent a person named Ayman, who was called Marthid ibn Abi Marthid al-Ghinawi, a strong and brave man, to Mecca to bring a group of Muslims who were there. In Mecca, he had a history of friendship with a polytheist woman named Anak. When the woman heard that Ayman had come to Mecca, she came to her and said, "Come, let us sit together for a while." Ayman said, "Islam has separated you and me, and it is no longer permissible for me to do such a thing." The woman said, "Marry me," and she said, "I must ask the Messenger of Allah (peace and blessings of Allah be upon him) for permission." When the woman knew that he would not give her such a permission, she threw some people at him and they beat him. He saved himself from them. After completing his task, he returned to Medina and asked the Messenger of Allah (peace and blessings of Allah be upon him and his family) about the verse.

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It was revealed that do not marry idolatrous women until they believe. Some have said that the verse and do not marry idolatrous women until they believe is abrogated by another verse in Surah Al-Ma'idah, verse 6: "This day, lawful for you are good things and the food of those who were given the Book is lawful for you and your food is lawful for them, and the righteous women from among the believers and the righteous women from among those who were given the Book before you." However, as some

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commentators have said, the verse of Surah Al-Ma'idah is abrogated and not Tankihuwa al-Mushrikat-i-nest, because it is not permissible to refer to polytheism, and the justification of marriage is to refer to the polytheism of Jews, Christians, and others.

And polytheism is the active noun, that is, the one who declares a partner to God and is forbidden, and the person who is said to be a partner in God, and the person who is said to be a person of shirk is clearly convinced of the frequency of God and worshiping idols and seeking intercession from names and other things. It should not be pure for God and other than that, and the lowest is shirk in the place of action, if a person clings to the cause and considers the cause to be effective, and hides the cause from the cause, and clings to the cause and sincerity, which is in the trust of the evil of the devil, those who complete Tawheed in each of the four stages, that is, Tawheed in the place of self, Tawheed in the place of attributes, Tawheed in the place of actions, Tawheed in the place of worship and their goals and their perspective in the place of affairs. Indeed, there are those who are Satan I will lead astray all the sons of man who have taken an oath, but the "sincere ones", although according to the hadith, the sincere ones are also in

danger

. The requirements of Islam should not be considered such that someone is called a sinner and not an infidel.

And the polytheism that prohibits marriage is polytheism in the first sense that it is a polytheist in the position of divinity, not in the other meanings that are mentioned in the types of polytheism.

وَ لَاَمَةٌ مُومِنَةٌ Khair MIN MUSHRIKA وَ لو عَاجَبتكُم A believing slave girl is better than a free woman who lacks faith and is a polytheist.

Pointing to the fact that the beauty of your face is not a color and a void, deceptive and empty of reality. It increases confidence.

And don't reject the polytheists until you believe, and for the servant of the believer, the best of the polytheists, and be amazed, and be amazed that the polytheist has

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reached the limit of amazement in external beauty, because goodness and perfection are in the inner beauty, not in the external beauty, the inner essence and reality. The reality is the beauty of the outward appearance, and the appearance is meaningless. Those who invite you to the Fire, the polytheist woman and the polytheist man, invite you to the Fire, while Allah invites you to Paradise.
As the reason for the ruling and the reason for its establishment, it is forbidden to marry polytheists because the husband and wife, through the connection and intercourse they have with each other, each of them wants to make the other follow the same religion, the same profession, and the same belief, and through the attraction that exists between them, they influence each other's spirit through speech, action, and other aspects.

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It is because the darkness of disbelief and that darkness and wickedness that is embedded in the heart of a polytheist draws its partner towards the fire and may return the believer, especially those who have just converted from polytheism to the state of polytheism, because faith has not yet penetrated their hearts. Since true faith is a ray of eternal light that shines on the heart of a believer, and whoever has intercourse with a believer, He guides him with that light of truth to Paradise. It is because in the blessed verse, it is explicitly forbidden to refrain from marrying polytheists, not

even the smallest particle of the earth and the sky is its own kind, as is straw and amber

. The bitter of the fiery ones seek the bright ones, the bitter of the bright ones attract the "Mathnavi" And Allah calls to Paradise and forgiveness by His permission. But the believer who calls with truth and truth, his call is the call of Allah, who calls you to Paradise and forgiveness by the permission of Allah the Almighty and His command, that is, by His will and will.
And He makes clear His verses to mankind, that they may remember. And Allah teaches you the path of guidance and the path to happiness, and He explains that the

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purpose of the teachings of the Quran is that which will benefit you and save you from the Fire that will arise as a result of your disobedience and evil deeds. Perhaps you will remember and, as a result of following the religion of Muhammad, may God's prayers and peace be upon him and his family, you will recognize your righteousness and your corruption, and you will raise yourself from the abyss of ignorance to the heights of honor and knowledge.

And they ask you about menstruation. According to the rules of grammar and Arabic, both the words "muhid" and "hayd" are derived from the word "hayd" (menstruation). The place where water gathers is called a "hud" (pond). It is said that a woman's menstruation is menstruation and "muhid" (menstruation). According to the Islamic tradition, menstruation is blood, which is known and specific to a specific time with specific characteristics (

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, which does not need any description or definition.

Some commentators narrate from Saeed Jubir that he is narrating from Abdullah Abbas that he said, "I have not seen a nation that is better than the companions of the Messenger of God, may God's prayers and peace be upon him, who did not question him. There are more than thirteen articles and all of them are in the Qur'an : About Al-Shahr-e-Haram, 3- Yesselounk- we spendthrift, 4- Yesselounk- about Al-Khamr and Al-Maysir, 5- Yessalounk- about Ilitami, 6- Yaselounak on al-Maheid, 7- They ask you about the Hour, its anchorage, 8- And when My servants ask you about Me, 9- They ask you about the Anfal, 10- They ask you about the Spirit, 11- They ask you about Dhul-Qarnayn, 12- They ask you about the mountains.

The fact that he said thirteen questions in the beginning and then did not number more than twelve questions is perhaps because Khumr and Maysar are counted as two questions, and with this, the number of questions becomes thirteen.

Explanation of the verse: O Muhammad, peace be upon him and his family, they ask you about menstruation. The commentators say this about the revelation of the verse

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because the custom of the Arabs during the time of ignorance was that they would completely withdraw from women during menstruation and would leave them alone in the house and would not associate with them in any way, just as the custom of the Magians was similar. A person named Abu al-Dahdah asked the Prophet, peace be upon him and his family, and said: O Messenger of Allah, what should we do with women during menstruation? At that time, when the verse was revealed: Say: It is a harm, meaning "harm." Three opinions have been quoted from the commentators:

Qatadah and Sadee said that menstruation is impurity and filth. Mujahid said: "harm" means menstrual blood.

The judge said that "harm" refers to harm and is a derivative of the word "haze" and refers to the days of menstruation. The third opinion is closer to the truth and more reliable. Perhaps the reference is that intercourse during menstruation is generally harmful for a woman.

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As doctors have said, during menstruation, the openings of the uterus are open, and nature is busy purifying the uterus and preparing it for pregnancy. It is possible that the thin veins that are opened to remove excess blood during intercourse may be damaged and corrupt the uterus. This is because the Quran commands you to refrain from intercourse during menstruation:

So keep away from women during menstruation. Although it is absolute, it is clear from the verse that is related to it, so bring them away from where Allah has commanded you. It is only an order related to intercourse, not an absolute pleasure. However, among the commentators, there is a saying regarding the meaning of "So withdraw":

1- Avoid intercourse with them, and this is the opinion of Muhammad ibn Hassan, Ibn Abbas, Aisha, Qatadah, and Mujahid, and it is in accordance with the Ja'fari tradition, which states that it is not forbidden to have intercourse with a woman during menstruation, except for the point where blood comes out.

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2- There is no objection up to the limits of the garment, but it is prohibited beyond that.

Abu Hanafiya, Shafi'i, Shurayh and Sayyid ibn Musayyib in Majma' al-Bayan: "And do not approach them until they purify themselves." This is even for the end of the ruling, which means that the prohibition continues until they are not purified, and after that the ruling is lifted. And they purify themselves. Two ways of reading. In the commentary of Abu al-Futuh al-Razi, it is said that the Kufians all recited "Yatharan" without accentuation, except for Asim, who recited it with accentuation, and the rest of the reciters recited it without accentuation. Therefore, based on the fact that it is without accentuation, the meaning of the verse is: Do not approach women during menstruation until they are purified and have taken a bath.
And if "Yatharan" is recited with accentuation, it means: Do not approach women during menstruation until they are purified and have taken a bath.

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So when they are purified, then go to them from where Allah has commanded you.
So when a woman is purified from menstruation and has performed a bath, the prohibition is lifted and there is no more prohibition or deterrence. Have intercourse with them as Allah has commanded you. Islam, like the rest of the rulings regarding menstruation, has chosen the middle ground, not like the Magians and Jews, who completely expelled a woman during menstruation and considered her entire body impure and did not consider intercourse with her permissible in any way, nor like the Christians, who had no prohibition between them and did not observe any ruling during menstruation.
And as some commentators have enumerated, there are about twenty rulings prescribed in Islamic law regarding the issue of marriage, some of which are obligatory, some are forbidden, and some are disliked. Since our purpose is to be concise, we will refrain from describing and numbering them, and the books of jurisprudence are the place to expand and explain them.
Indeed, Allah loves those who repent and those who purify themselves. After

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explaining the ruling on menstruation and explaining the impurity of menstruation, that menstruation is an outward impurity, and that intercourse with a woman is not permissible during menstruation, because in addition to impurity, impurity, and aversion to nature, intercourse also causes natural and physical harm. Islam has both observed natural matters and has commanded observance of spiritual matters. The verse indicates that while bodily impurities and impurity must be washed with water to remove them, internal impurities that arise as a result of sin and disobedience must be washed with the water of repentance and repentance and turning to God Almighty, so that after the place of penetration is cleansed and the light of knowledge shines, "those who repent and those who purify themselves" are both exaggerated expressions, meaning that Allah is the Lover. He takes those who repent a lot and purify their appearance and interior from formal and spiritual impurities and who achieve a lot in purifying their appearance and interior.
It is stated in a hadith that the Holy Prophet (peace and blessings of Allaah be upon him and his family) used to seek forgiveness seventy times a day.

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Although his Holiness was infallible and never committed any sin or wrongdoing in his blessed life, when he was asked about the reason for his repentance, he would say, “My repentance is for those negligences that occur in a few moments during the propagation of the message.”
When that blessed existence with purity, innocence and annihilation in Allah, about whose noble existence the Almighty God has said in His Glorious Book, “What does not speak of desire, for it is but a revelation, a revelation,” is like this, we who are so sinful from head to toe and have sunk so deeply into the whirlpool of nature and self-worship that we have forgotten ourselves and our God, must not be negligent for a moment of repentance and remorse for our reprehensible deeds, and we must purify our hearts, minds and beds from spiritual filth with the water of repentance, so that our souls and souls may become the place of manifestation of the light of Oneness and we may become beloved to God.

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Your women are your ploughs. Your women are your fields of cultivation. There is a difference between plowing and sowing. The cultivated land and the place where the seeds are sown and the seeds are harvested are called plowing, and the produce that grows from the land is called sowing. So the woman's womb is like the cultivated land where the human seed is poured.
And the fact that the verse after the verse of Muhayd is mentioned may be an allusion that just as the cultivated land must be clean and pure from impurities so that its produce is good and pure, so too must the woman's womb be cleansed from the impurities of menstrual blood and prepared to receive the sperm and a healthy child, and do well. So bring
your plowing, for I have desired you. Sheikh Tabarsi has a saying here that I will briefly translate: It is said among the commentators that the last sentence is a statement:

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1- Your women are your place of cultivation and cultivation. You may enter from wherever you wish. "Qatadah and Rabi" 2- "How you wish" means you may enter in any way you wish. "Mujahid" 3- "When you wish" means you may enter whenever you wish. "Dahhak" and that the latter meaning is not correct according to the scholars of linguists because "any" in the language means that and that it is a place, as it is said, "Indeed, I have this for you." Where is such a thing for you? As Malik said, he argued with this verse for the permissibility of entering anyone's anus with his permission, and many commentators, such as Nafi', Ibn Umar, Zayd ibn Aslam, and Muhammad ibn Munkadir, narrated this, and many of our companions also said this, but all the jurists disagreed and said that the meaning of "harth" is not anything other than offspring, so it should be reduced to the same position of offspring. Those who believe in permissibility objected that it is not correct to apply the verse to the position of offspring, because when our women are like our agricultural land, it should be permissible for us to enter in any way we want. "End" However, as the jurists have said, the apparent meaning of the verse that places the woman as a plow indicates the limitation to the same position of generation and not anything else, and it is not used

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in general.
A promise of ahadith in al-Kafi and Tahdhib, etc. confirms the same apparent meaning of the verse in Qumi's commentary on the family of Sadiq Muhammad (peace be upon him and his family) as follows: "If you will, I mean whenever you want, in the privy, because sowing is the position of seed, and the comparison of a woman to seed is an allusion to the position of sperm, and the totality of the ahadith can be used, as the Almighty's saying: "If you will, I mean regarding this specific position, in whatever way you want, whenever you want, wherever you want, and in whatever quality you want, you are free to choose, which is the position of enjoyment." And as some scholars of interpretation have said, many Imami scholars have ruled that it is permissible with aversion to something else, not with this verse, because apparently the verse of disavowal

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is meaningless and indicates that it has no way of expansion. And that simile is one of the subtle and innovative allusions of the Quran, which likens man to a sower, woman to a field, sperm to an egg, and children to a crop. "And prepare for yourselves" is an address to the believers to save for yourselves righteous deeds, and perhaps the meaning is the offspring of a righteous person, which is one of the remnants of the righteous offspring of a righteous person. It is reasonable that after he explained the rulings on menstruation and its limits, it was used as an exhortation and encouragement to marry so that the human race may increase, and by this means the speaker of the word of monotheism may spread throughout the world in the human race, and servitude may be established in the world of humanity, as he said, "And He created not the jinn and mankind except that they may worship Him" (Surah Adh-Dhariyat, verse 65), which means that the purpose of creating the jinn and mankind is worship that is based on knowledge.
And it is apparent from the verse of Al-Baqarah that other verses, such as the Almighty's saying: "And whatever good you send forth for yourselves, you will find it with Allah. It is better and greater in reward." And many other verses like it, refer to

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righteous deeds, among which is marrying with the intention of producing righteous children who will benefit society.
And fear Allah and know that you will meet Him and give good news to the believers.
And just as there are many verses in the Quran, such as the Almighty's saying: "O you who believe, fear Allah and let a soul look at what it has sent forth for the day. And fear Allah. Indeed, Allah is Acquainted with what you do." Surah Hashr, verse 18, which commands piety and says: "Fear Allah and do not transgress the limits and laws that have been set for you in the Islamic law. And know that your return and the final outcome of your affairs is to your Lord and that your reckoning is with Him." And O Messenger of Allah, give good news to the believers that when they meet their Lord, they will be judged by Allah. You will be rewarded for your good deeds.

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[Surah Al-Baqarah (2): Verses 224 to 231]

Hint

And do not make Allah an excuse for your oaths, lest you be righteous and fear Allah and make peace between people. And Allah is Hearing and Knowing. (224) Allah will not punish you for what is unintentional in your oaths, but He will punish you for what your hearts have earned. And Allah is Forgiving and Forbearing. (225) For those who swear off their wives, there is a waiting period of four months. But if they return, then indeed, Allah is Forgiving and Merciful. (226) And if they decide on divorce, then indeed, Allah is Hearing and Knowing. (227) And divorced women shall wait concerning themselves three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in that case if they desire reconciliation. And they shall have rights similar to those against them according to what is acceptable. Men have a degree over women, and God is Exalted in Might and Wise. (228) Divorce is twice, then either

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keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits of God. But if you fear that they will not be able to keep within the limits of God, then there is no blame upon them for what she ransoms herself with. These are the limits of God, so do not transgress them. And whoever transgresses (229) And if he divorces her, she is not lawful to him afterward until she marries another husband. But if he divorces her, there is no blame upon them if they return to each other if they think that they can keep within the limits of Allah. And these are the limits of Allah which He makes clear to a people who know. (230) And when you divorce women and they have fulfilled their term, then keep them according to acceptable terms or else they may be released. Release them with kindness, and do not keep them, in order to cause them harm. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest, and remember the favor of Allah upon you and what He has sent down to you of the Book and wisdom, admonishing you thereby. And fear Allah, and know that Allah is Knowing of all things. (231)

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Translation:

Do not make Allah a subject of your oaths, lest you deny the rights of the people, and refrain from opposing the truth, and make reconciliation between people. And Allah is Hearing and Knowing.
Allah will not take you to task for your false oaths, but He will take revenge for what is in your hearts. And Allah is Forgiving and Forbearing.
Those who abstain from their wives should wait four months. Then if they return, Allah is Forgiving and Merciful.
And if they decide to divorce, Allah is Hearing and Knowing. And divorced women should refrain from marrying until three periods of purification have passed for them. And it is not lawful for them to hide what Allah has created in their wombs,

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if they believe in Allah and the Last Day. And during the waiting period, their husbands have given them the right to return to them if they intend reconciliation. And women have rights over their husbands in common law like the rights of husbands over women, but men have an advantage over women. Divorce is not permissible for them. The husband can take back his wife twice, so he should keep her in a good and honorable manner and let her go with kindness and goodness. It is not lawful for you, husbands, to take anything from your wives by force, unless you fear that they will not keep the limits prescribed for them. So if you fear that they will not keep the limits prescribed for them by Allah, there is no sin on the husband or wife if the wife gives something to her husband (and divorces him). These are the limits prescribed by Allah. So do not transgress or be disobedient. And those who do not keep the limits prescribed by Allah are the wrongdoers and the oppressors. And if after two divorces (the third time) she is divorced again, she is not lawful for her husband again unless another husband chooses.

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So if the second husband divorces her, there is no sin on the husband or wife if they return to each other if they have reason to keep the limits prescribed by Allah, which are the limits prescribed by Allah for people who know. And when you divorce women, then keep them until their waiting period is fulfilled. In a good and reasonable manner, or to release them in a manner worthy of them, and do not keep them in a way that you harm them and transgress their rights. And whoever does that, he wrongs his own soul. And do not take the verses of God for a mockery and a mockery, and remember the favors of God, and remember what He has sent down to you of the Book and wisdom, that it may be admonition and admonition for you, and be righteous, and know that God is indeed All-Knowing, All-Wise.

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Explanation of verses

Hint

And do not make Allah a subject for your oaths. In the literal sense, they say something that has become qualified for an action, such as saying that such and such a thing has been exposed to such and such an action, and like something that is put on display, such as offering a commodity for sale. In the blessed verse, it is forbidden to make Allah a subject for an oath, and the oath and oath mean an oath. Regarding the revelation of the verse, the commentators say that Abdullah Rawahah had sworn that he would not speak to his son-in-law Bashir bin Nu'man or have any dealings with him, and he would not accept what they wanted to do to reconcile between them, and he said, "I have sworn." It was when the verse was revealed. Three opinions have been expressed by the commentators regarding the meaning of the verse: 1- Do not make an oath by Allah a reason and an obstacle to righteousness and piety, and refrain from doing good deeds by using the excuse of saying, "I have sworn." "Hasan, Tawoos and Qatadah" 2- It is a proof and argument, that is, do not make an oath by God a reason for preventing piety and good deeds. If you have sworn to abandon an action and then it becomes clear that that action is good and virtuous, the oath does not prevent it, and because you have sworn, do not abandon it.

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"Ibn Abbas, Mujahid and Rabi"" 3- It is a prohibition that you should not make God subject to an oath, that you should swear by God for every small or large deed, good or bad, and according to the meaning of the word "in tabarwa" it is possible that you want to be known by God as truthful and pious by swearing. And it is narrated from the Prophet (peace and blessings of Allah be upon him and his family) that he said: "When you swear to do something and then you see that you have broken your oath, it is better to do it and then make the expiation for the oath, because the expiation is your oath.
And Allah is Hearing, Knowing. Allah is Hearing, Knowing, Hearer of your oaths, and He is Knowing of your actions, deeds, and intentions. Allah will not hold you accountable for any falsehood in your oaths. There are many reports that falsehood in an oath, for which there is no accountability, is when one

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says, “No, by Allah, yes, by Allah,” meaning, “No, by Allah,” or when one says, “Yes, by Allah,” without having made a decision or having made a decision. In the dictionary, nullity means anything that does not have an external effect and is fruitless. Some commentators have narrated from Abdullah Abbas from Walabi from the Commander of the Faithful (peace be upon him) that "A nullity oath is when someone swears in a state of anger and abandoning such an oath, that is, an oath that does not have an effect, is neither a sin nor an expiation. The reason for this is the saying of the Prophet (peace be upon him and his family) who said: There is no oath in a state of anger. It is narrated from Abdullah Abbas that an oath that is not serious is a sin and one must repent and there is no expiation for it. It is also narrated from the Prophet (peace be upon him and his family) who said: "Whoever swears to sever ties of kinship or to commit a sin or to abandon a righteous and good deed, it is an oath that contradicts it."

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But Allah will take you by what your hearts have earned for nullity oaths. He will not hold you accountable for what you do that is not based on truth, decision, or knowledge, but He will hold you accountable for what you do intentionally and with intent and you oppose it.

"We" is related to what is earned and may refer to the same oath that an oath made intentionally and knowingly is liable for failure to fulfill, but if it is not made with the heart, discernment, and knowledge, it is null and void and no effect is attached to it. It may be said that since we are related to the general, we can generalize the ruling on liability and say that whatever is done from the heart and with the intention and knowledge, whether it is a good deed, a speech, a deed, or a bad deed, whether it is an oath or otherwise, is effective. However, an act that is not done through perception, which is the seat of perception in the human heart, and not through the discernment of the intellect, which is the seat of the brain, is not liable for reward or punishment. For example, if it is a case of forgetfulness, error, negligence, or ignorance of the ruling or ignorance of the subject of the ruling, there is no reward or punishment

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in that case. For those who are asked by their wives, there are four The word "أَشُرٍ يلا" is derived from "يلا" meaning "oath", but in Islamic law it has acquired a secondary status and is reserved for a husband who swears out of anger that he will not have sexual intercourse with his lawful wife, and his purpose is to harm and harass her. "Al-Tarbas" literally means "waiting". If the husband swears such an oath, and the oath is made in the name of the Most High, the wife must wait for four months. If the husband does not return and does not return, the wife must return to the Islamic judge, who will force the husband to return, return, or divorce him.
In Al-Kafi, Imam Baqir and Imam Sadiq (AS) narrate that "When a man swears not to have sexual intercourse with his wife, the wife should wait for four months, and there is no sin on the man if he does not have sexual intercourse with his lawful wife for four months. However, if after four months the man

does

not return, the woman may return according to the Shariah ruling, and he orders the man to either divorce the woman or to go back on his oath and return. If she does not return, then when she menstruates and becomes pure, he must divorce her. As long as the wife is in the waiting period, the husband can return to her, which is the exception whose ruling is in the Book of God and the Sunnah of the Messenger of God." And the divorced women wait for themselves for three readings. Divorce literally means to be released and freed from the bond, and divorcing a woman means to be freed from the bond of marriage. "Waiting" means to wait for themselves for a woman to refrain from marrying. Three readings. The establishment of the rule of iddah is to prevent the mixing of sperm and fluid, and the purpose is to preserve the offspring. However, since the law is based on the prevailing wisdom, in a place where it is certain that it will be corrupted, the rule of observing iddah applies to the woman, who must observe iddah.
Qoroo' is the plural of qura', which is a combination of opposite words that both mean menstruation and purification. Two opinions have been quoted from commentators regarding whether the meaning of "qoroo" in the verse is menstruation or purification.

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Some have said that it is purification, meaning that a woman should maintain three periods of purity after divorce, between the two periods of menstruation, and that this is the opinion of Zaid bin Thabit, Abdullah Omar, Aisha, and our school of thought. Some have said that the meaning of "qoroo" is menstruation. (Tafsir Abu al-Futuh al-Razi) It has also been said that the proof that the meaning of "Qaru'" is purity and not menstruation is the Almighty's saying: "So divorce them for their period," meaning purity in which there has been no intercourse. It is a prophetic narration that when Ibn Umar divorced his wife, his wife was menstruating, the Prophet (peace and blessings of Allaah be upon him and his family) said: "Go and take your wife back home. When she is clean, divorce her or keep her." He recited the verse: "When you divorce women, divorce them for their period," meaning purity in which there has been no intercourse. It is also said that the plural form of Qaru' indicates purity and not menstruation, in connection with the fact that purity is the time when menstrual blood accumulates in the womb, which is called Qaru', and the view is that Its flow during menstruation is also called Qaroo.

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So, since the meaning of Qaroo is a noun for the days of purity and figuratively, due to its flow during menstruation, it is called Qaroo, and until the literal meaning can be applied to the literal meaning, it should not be carried over to the figurative meaning. And some commentators have said that the meaning of Qaroo is three menstruations, and that is the saying of Ali (peace be upon him) in one narration, and Omar, Abdullah and the group have also said it in another narration.
And it is also from Imam Ali (peace be upon him) in another narration, "When a divorced woman becomes lawful when she becomes pure from the third menstruation, takes a bath and prays.
Some commentators have stated that since the verse "وَ المُتَلَّقَاتُ" (and those who are divorced) states, "وَ أَنتُم لا تَعلَمُونَ", six of the rulings on divorce and what is related to it have been established in the most innovative manner, the most eloquent expression, the most comprehensive arrangement, the most solid and consistent social law, and

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the highest civil wisdom.
And it is not permissible for divorced women to hide what Allah has created in their wombs. There is a difference of opinion among commentators as to what is meant by "what Allah has created."
1- It is narrated from Sadiq, the family of Muhammad (peace be upon him and his family) that Allah has made three things obligatory for women: menstruation, purification, and pregnancy, which it is not permissible to hide.
2- It is intended for pregnancy, which is forbidden for a divorced woman to hide her pregnancy. "Ibn Abbas and Qatadah" 3- It is intended for menstruation and pregnancy. "Ibn Umar and Husayn" 4- It is not permissible for a woman to hide her pregnancy so that her husband does not smell of her returning. "Ibn Abbas" "Majma' al-Bayan"

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If one believes in Allah and the Last Day, the intention is not that if women do not believe in Allah and the Last Day, it is permissible for them to hide their pregnancy, menstruation, or purification. Rather, the intention is apparently that belief in Allah and the belief that Allah is the Knower of all things and that the outward and the inward are revealed to Him, as well as belief in the Last Day and that everyone will be punished for their deeds, prevent a woman from hiding her condition.

a question

What kind of women have Iddah after divorce?

Answer

Divorced women, if they have had intercourse with them, and if they are not menstruating or minor, must observe a period of waiting, and this is well-known among the jurists to be the three periods of purity, and they have defined it as three months and ten days. However, if intercourse has not taken place at all, there is no waiting period, because of the Almighty's saying: "When you marry believing women

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and then divorce them before you touch them, you have no waiting period over them to exceed." And if intercourse has taken place and the woman is pregnant, her waiting period is until the time of delivery, not a period, because of the Almighty's saying: "And those who are pregnant, their time is until they deliver their babies." Abu Al-Futuh Razi, in his commentary on the term of ‘iddah, has the following words: As for the term of ‘iddah and its ruling: Know that ‘iddah is of two types: the ‘iddah of a divorced woman (a woman who has been divorced), the promise of a woman whose husband has died, and the ruling of a divorced woman. There are two types: one who does not have ‘iddah, and one who has ‘iddah. There are three types: first, a woman with whom no intercourse has taken place; second, a woman who has not reached the age of menstruation; third, a menopausal woman who has passed the age of puberty at the time of menstruation. But the women who must observe the Iddah are of two types: one is the one who does not menstruate, but those who are of the same age as her do menstruate.

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These women must observe the Iddah for three months. The other is the woman who menstruates regularly and has a continuous habit. She must observe the Iddah for three months after her menstruation. One month after the menstruation when she is divorced, two months after that, and after she has the third menstruation, she comes out of the Iddah. And the woman who does not have a continuous habit, sometimes menstruates and sometimes does not, must observe both aspects, both the month and the three months of purity, as far as has been said. But the Iddah of a woman whose husband has died, if the woman is free, whether it is a permanent marriage or a temporary marriage, or whether intercourse has taken place or not, whichever is the case, her Iddah is four months and ten days. In the case of a woman who is a free woman, her Iddah is half that of a free woman. (End) And their wives are more deserving of their return if they intend to reform. And the second ruling is regarding divorce, the plural of husband and wife is used in cases that are dominant, and since the husband himself refers to marital rights, it is dominant in that it says that their wives

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are more deserving of their return, meaning that the husbands of divorced women are more deserving of their return to them if their intention is reform, not harm, nor do they want to harm them, as is stated in the next verse: And do not hold them back in harm, so that they will repeatedly divorce and return, and their intention is to cause harm and harassment, not reform.
And they are like those who are over them in what is known, and women have rights over men just as men have rights over women.
Because the teachings of the Quran, and indeed all Islamic orders and regulations, are based on the measure of social principles and in accordance with the law of reason and logic, and one of the principles of nature and civil and social laws is marital rights and marriage laws, which must be carried out on the correct basis and measure, and the Quran is the most complete and correct law that experts know that there is no such strong law in the world. See how then,

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Since the verse "And they are like those who are over them in known matters" has been used, it may be said that it refers to the equality of men and women, as it says: "They are your clothing and you are their clothing" because clothing is equal to stature and stature is equal to clothing. Although the verse that prohibits intercourse on the night of Ramadan, as the verse "And they are like those who are over them in known matters" was also revealed regarding marital rights, but since it was revealed from the infallible, the Quran has an external and an internal aspect, and its internal aspect is also internal, which limits it to seven wombs. There are also many hints and allusions that none knows the interpretation of except Allah and those firmly established in knowledge. Also, the case is not specific. Often, the rulings that are used in the Quran were revealed in specific cases. Therefore, it is possible to use the general verse of equality between men and women in all aspects of life, except in cases where exceptions are made.
And men have a degree over them. After making men and women equal in marital rights and according to the measure determined by the Sharia and custom, each must

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respect the rights of the other, the man has superiority over the woman. Perhaps the meaning of the degree and domination of the man over the woman with regard to marital rights is the right to enjoyment, in which the husband is the owner of any enjoyment and possession that he can take from the woman. Such enjoyment is in return for the maintenance and provision of the woman's life, which the husband has set, and the woman must submit to it.
And Allah is Mighty, Wise, and Allah is over all things, and He is just in what He decrees.
It is narrated from Maimunah, the wife of the Messenger of Allah (peace and blessings of Allah be upon him and his family) that she said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say

: The best of men among my nation is the one who is better than his husband. And the best of women among my nation is the one who is better than her husband. And every woman who becomes pregnant, every day and night, they will be given the reward of a thousand martyrs who were killed in the way of Allah, and they will be given preference over each of them over Hur al-Ayn, like my preference over the fewest of my nation. And the best of women among my nation is the one who pleases her husband in what is not sinful. And the best of men among my nation is the one who lives with his family with kindness and tolerance, like a mother with her children. And such a man will be given the reward of a martyr who was killed in the way of Allah every day and night. Umar said: O Messenger of Allah, how is it that a woman who pleases her husband has the reward of a thousand martyrs, and a man has the reward of a hundred martyrs? He said: Do you not know that the reward of women is greater with Allah than the reward of men, and their reward is more complete, and Allah will raise the ranks of men in Paradise whenever a woman is from He is pleased. Don't you know that after associating partners with God, there is no sin greater in the sight of God than oppression of the husband? Fear God. Regarding the two weak women and the orphans, about whom God will ask you, whoever does good to them will attain mercy and pleasure, and

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whoever does evil to them will be exposed to the wrath of God Almighty. Until the end of the hadith. It is also narrated from Mu'adh that he said, "O Messenger of God, what are the rights of women over men?" He said, "They should not beat them or call them by their faces, and they should give them what they eat, and they should cover them with what they wear, and they should not avoid them." And it is narrated from Abdullah Abbas that he said: We were with the Prophet (peace be upon him and his family) when a woman from the companions came and stood above the head of the Messenger of Allah and said: Peace be upon you, O Messenger of Allah. I have brought a message from women, and there is no woman who would not be pleased if she heard my message, O Messenger of Allah. God Almighty is the God of men and women, and Adam is the father of men and women, and Eve is the mother of men and women. When men are killed in jihad, they are alive and receive sustenance, and we are deprived of virtue and we must be confined to our homes and serve men. Is there any reward for us? He said: Yes, convey my greetings to them and say: Obeying one's husband is equal to jihad and martyrdom, but few women do so. (Tafsir Abu al-Futuh al-Razi)

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Although men and women share humanity, the foundation of their creation is different in terms of mental and physical powers, natural feelings, and temperament. As has been experienced, although men have greater intellectual powers, women are more sensitive.

Some scholars have said that although men and women are completely different in terms of strength and emotions, neither is stronger than the other. Due to the difference in the nature of men and women, their duties in society are different. The planner and controller of the universe created each one for a task and the organization of their existence is for that task. This is because neither the work of a man is made competently by a woman, nor the work of a woman by a man. As history shows, before Islam, women were subjected to pressure and oppression by men, due to the

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rule of the strong overcoming the weak and the law of the struggle for survival. Since good morals and human duties did not exist among the people of that time, they influenced women and did not refrain from any oppression, considering that they were beautiful and delicate creatures who embodied the beauty of creation. Although man has advantages over woman in many qualities and activities, woman also has characteristics that make her superior to man. She has a sensitive heart, is patient, selfless, kind, nurturing, tender-hearted, and a teacher of the world. God created woman in such a way that she is responsible for the hardships of pregnancy, childbirth, breastfeeding, and raising newborn children for a long time, even throughout her youth.

And some scholars of interpretation have a detailed explanation of the identity of women and their rights in society and the amount of their value in civilized and uncivilized nations before and after Islam. I will refrain from detailing it, but I will translate a brief part of it.

After explaining how the world nations viewed women before Islam, he says: But Islam, the Hanafi religion in which the Quran was revealed, changed the basis of women's work in relation to society and, contrary to what was the belief of the people of the world, has shown the identity of women and their rights in society.

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Regarding the nature of women, the Quranic verses have mentioned that men and women are both human beings, and the material and element of the existence of men and women are the same, and there is no virtue and superiority for anyone except through piety. "O mankind, We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous." Surah Al-Hujurat, verse 13. Also, every human being is taken from a male and a female, and both men and women are the material of human existence. And Allah has placed virtue and superiority in piety, whether it is a man or a woman, whoever has more piety will have greater virtue.

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And also the statement: "I will not waste the work of any of you, male or female, some of you from some," Surah Al-Imran, verse 193. In that verse it is made clear that no work is wasted with God, unlike those who said that the bad deeds of women are for themselves and their good deeds are for men, and some of you from some, the result of the statement of God Almighty, "Indeed, We created you from a male and a female," meaning that both men and women are of the same species and of the same sound. And another verse, "Every soul is held hostage by what it has earned," makes it clear that every human being, whether a woman or a man, is responsible for his own deeds. And after it became clear that virtue and dignity lie in piety, not in being a man or a woman, and whenever a woman possesses praiseworthy morals such as degrees of faith, beneficial knowledge, intellect, good character, patience, forbearance, generosity, courage, and other praiseworthy qualities, and there is no man with these qualities in comparison to her, such a woman has virtue and superiority over a man who is at her level in piety and good morals. And also other verses, such as the saying of the Most High, "A righteous deed, male or female, and he is a believer, so guide us to a good life, and let us reward them with our goodness." Kanwa Ya'amalun Surah Nahal verse 96 and others which indicate that men and women are equal in terms of acquiring virtues, and also God has condemned those who insult girls in a bad way where He said, "And if any of them are female."
And also regarding social matters and vital matters, Islam has established equality between men and women and has made women independent in will and action, and as a result, has made her action equal to that of men.

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, where it says: "For her is what she has earned and upon her is what she has earned." And men and women differ in two ways: one is that women are likened to agriculture in the formation and emergence of human existence, and the other is that women's constitution is more delicate and their identity is weaker than men's. And two ways affect their situations: the social duties assigned to them differ from men's. Women have one duty in matters of life, and men have another duty, and each of them must

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fulfill their duties.
In short, men and women are equal in most religious and social rights. Just as men are independent in social affairs, women are also independent and have the right to intervene in most social affairs, such as earning, working, inheriting, trading, farming, teaching, learning, obtaining rights to defend themselves from the enemy, and other matters that are not contrary to the requirements of their nature. The main thing that women's nature does not require is judgment, guardianship, and jihad. (Tafsir al-Mizan) However, although men and women are equal in many social matters and affairs, such as independence of thought, freedom, voluntary control in social and individual affairs, and his control and authority in his personal affairs, as he said, "There is no sin upon you in what you have done to yourselves with what is known," and others, women differ from men in some other respects. If we compare the average men with respect to their perfect characteristics, such as their brains, hearts, arteries, nerves, and physical strength and body, women also have advantages over men in aspects such as affection, tenderness of heart, desire for beauty and adornment. Another advantage of men over women is that men's life is a rational life, while women's life is an emotional life.
Yes, it is not the right of a woman to interfere in the Sharia judgment that is taken from the Divine Book and the Prophetic Sunnah, nor the judgment that is taken in courts that are taken from foreign laws and whose judges are unaware of the Sharia laws. Such a judgment is not permissible for a woman or a man. Rather, turning to such governments is turning to the Taghut, which is forbidden in the Word of Allah, where He says: Have you not seen those who claim that they believe in what has been revealed to you and what has been revealed before you?

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They wanted to go to the Taghut for judgment, but they were ordered to disbelieve. In it, “1” Surah An-Nisa, verse 63. And as it has been interpreted, a tyrant is a return to falsehood, and the judge who does not rule according to the judgment of God and on the scale of the Sharia is the same tyrant who rules falsely, and God has sworn by

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Himself that they will not believe except those who make their Prophet the judge in disputes and submit to his judgment, where He says, “No, and your Lord, they will not believe until they judge you in whatever dispute they have between them, then they find no difficulty in themselves about what you have ruled, and they submit with submission.” Surah An-Nisa, verse 98. And perhaps the secret of the fact that a woman is not permitted to be a judge and give judgment is that a woman may come under the influence of the influence sooner than a man. And also, with the tenderness of her heart, she may not be able to judge correctly about crimes, limits, and retribution. And where retribution should be imposed, her tenderness of heart prevents her from carrying out the ruling of retribution by cutting off the thief's hand and executing the criminal.

Another reason for the necessity of hijab and veiling her, which contradicts such social matters, is that the Islamic lawgiver has prescribed certain tasks for women, such as pregnancy, childbirth, breastfeeding, nursing children, arranging the home, and the like, and has placed the burden of work and business on the shoulders of men, who are stronger and more active.

Divorce that can be revoked is two divorces, and there is no revocation for the third divorce. Hisham narrated from Aisha that a woman came to me and said, "My husband has divorced me several times, and when the waiting period is about to end, he will go back on it, and his intention is to hurt me."

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(1) It is addressed to the Holy Prophet (PBUH) saying, "Have you not seen those who think that they believe in what was revealed to you and the prophets before you, and they intend to refer to the Taghut (i.e. falsehood) in disputes and judgments between them, while they are indeed commanded to oppose them."

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In the time of ignorance, men who did not love their wives and did not want to marry another husband did this to them. After Aisha presented the matter to the Messenger of Allah (peace and blessings of Allah be upon him and his family), the verse was

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revealed: “Divorce twice” means divorce in which there is rescission twice, not more than that, except in the third divorce, as it is stated in the next verse: “If he divorces her, it is not permissible for him to rescission, unless he marries another husband after the completion of the period of divorce and divorces her and marries the first husband twice.

” So, “Retention with kindness or release with kindness.” And the third ruling is regarding divorce in terms of rescission, which is that after two divorces, you should either retain her in a manner that is appropriate and customary, or release her from the bond of marriage with kindness and kindness.
And perhaps the verse indicates that if you return, it should be out of marital affection and affection, and if you leave her, it should also be out of kindness and humanity. In addition to fulfilling her obligatory rights, you should also show her more kindness, because the duty of humanity is such that after you have spent some time together in affection and friendship, it is not right for you to want to harass and harm her out of anger, rage, and revenge, and to forcefully and reluctantly drive her away from you. And it is not permissible for you to take anything from what you have given them. And this is the fourth ruling from the rulings on divorce, in that the verse warns that it is not permissible for you men to take anything from what you have given your wives, whether dowry, gifts, clothing, gold, jewelry, or anything else, and divorce them, as it says: And if you want to exchange a wife for a wife, and you give one of them a quintar, then do not take anything from it.

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Except that he fears that he will not establish the limits of Allah. The commentators say about the revelation of the verse as follows: The verse was revealed about Jamila, daughter of Ubay, and her husband was Thabit bin Qais, and he loved Jamila very much, and Jamila did not love her husband. She came to her father twice and complained about her husband. His father said, "Go and make peace with your husband." She came to the Messenger of Allah (peace and blessings of Allah be upon him and his family) and complained about her husband. The Prophet (peace and

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blessings of Allah be upon him and his family) sent someone and brought him in and asked him what Jamila's complaint was. He said, "O Messenger of Allah, I do not know what her complaint is about. I do not love anyone on earth more than her." Jamila said, "He is telling the truth. I will not say anything about him. Tomorrow a verse will come and I will be ashamed. He loves me, but I do not love him. If he does not let me go, I fear that I will do something that will destroy me." The Prophet (peace and blessings of Allah be upon him and his family) said, "I will not say anything about him." He said, "What do you say?" He said, "O Messenger of Allah, I have smelled a garden and it is a date palm. Give it back to me so that I can divorce her." Jamila said, "I will give more." And the first divorce was Khula'i, which was introduced in Islam, and Khula'i divorce is a divorce that is initiated by the woman, who must satisfy her husband and obtain a divorce.

So if she divorces him, she is not permitted to marry another woman after that until she marries another woman. And the fifth ruling is that when a man divorces his wife three times, he has no right to return to her for the third time, unless she chooses another husband, and after the other husband has had intercourse with her, he divorces her, and after the Iddah period has expired, she marries the first husband for the second time.

If we think that they will establish the limits of Allah, then a second marriage is permissible if the husband and wife intend to fulfill their marital duties as prescribed in Islamic law.

And perhaps the restriction is reminiscent of the customs of the time of ignorance, when in order to harass wives,

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would divorce them as soon as the waiting period was about to end and then return to her. Here, it is forbidden that a new marriage can be entered into if there is no such intention, but rather there is marital continuity from the second marriage, and it is one of the blessings of Allah that He has bestowed upon women, so that they are less affected by the oppression of men.

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And when you divorce women, they reach their term, so keep them in a manner that is known. Literally, the term means the end of something, and the known is something that is acceptable in the eyes of reason and the law, as opposed to the evil that is offensive and disgusting in the eyes of reason and the law.
It is addressed to men that when you divorce your wives and the term of their waiting period is about to expire, if you wish, keep them in a manner that is known, fulfill their rights, and treat them with kindness and compassion.
Or release them with understanding and do not hold them back to harm them, or release them in a manner that is reasonable and appropriate according to reason and custom. It is forbidden to keep women in order to harm them, as it is said that during the time of ignorance, the Arabs used to do this, that they would repeatedly divorce women when the waiting period was near, and then they would go back so that they would not marry. Their intention was to harm and harass them, which is what God has forbidden in several verses.
And whoever does this has wronged himself. And whoever among men does this to oppress and harass her and then returns after divorce has wronged himself, for he has exposed himself to the wrath of God. And also because the honor of creation and the system of civilization of society and procreation and reproduction are based on the standard of marriage, and marriage and marital life result in an orderly and beneficial life when

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husband and wife each act according to their duty and have intercourse with each other with desire and love. When the foot of antagonism and hostility comes into play, their life becomes bitter and their pleasure becomes dull.
And do not take the verses of Allah in jest. Perhaps the verses mean Quranic and legal verses, and it is possible that the verses mean the general or absolute verses. If they are Quranic verses, the meaning is that the verses that relate to divorce, remarriage, and the number of days that have passed, such as the Almighty's saying, "So hold on to what is known or release with kindness," act upon them and do not disregard the

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divine rulings and laws. If the absolute meaning of the verses is the general and legal verses, the meaning of the verse is that a woman is a delicate creature from whom you derive pleasure, and through her you and your offspring are secured, so you should take good care of her and do not take her rights lightly or unjustly, for you have both reduced your worldly pleasures and exposed your blessings to the wrath of God by being ungrateful.

And remember the favors of Allah upon you and what He has sent down to you of the Book and wisdom. And remember the favors that have been bestowed upon you, from the blessing of marriage or the absolute blessings of Allah, and also remember the blessing of religion and the Quran, in which the laws and wisdom of everything are included.

And fear Allah and know that Allah is All-Knowing of all things, and refrain from disobeying and opposing the commands and prohibitions that have been commanded to you in the Quran through the Holy Messenger, may Allah bless him and grant him peace, and know that Allah is aware of all your actions, deeds, words and intentions.

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[Surah Al-Baqarah (2): Verses 232 to 235]

Hint

And when you divorce women and they have fulfilled their term, do not prevent them from marrying their [former] husbands if they agree among themselves on an equitable basis. This is instructed to whoever among you believes in God and the Last Day. That is purer for you and more virtuous. And God knows, while you do not know. (232) And mothers shall breastfeed their children for two complete years for whoever wishes to complete the nursing. The father shall bear the cost of their food and clothing according to what is acceptable. No soul shall be charged except [with that within] its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child. And the same is incumbent upon the heir. But if they

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both desire weaning by mutual consent and consultation, there is no blame upon them. And if you wish to have your children nursed, there is no blame upon you as long as you hand over what you have given in an acceptable manner. And fear Allah and know that Allah is Seeing of what you do. (233) And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days. Then when they have reached their term, there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is Acquainted with what you do. (234) And there is no blame upon you for what you hint at of betrothal to women or what you conceal within yourselves. Allah knows that you will remember them, but do not make a secret promise to them unless you say a proper word, and do not decide on the marriage contract until the term has been fulfilled. And know that Allah knows what is in your souls, so beware of Him, and know that Allah is Forgiving and Forbearing. (235)

Translation:

After you have divorced women and their waiting period has expired, do not prevent them from marrying each other, if it is lawful and agreed between the parties

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And that is an admonition and admonition for anyone among you who believes in God and the Hereafter, and that what has been given is for your purification and purification. And God is Knowing and Aware of what is good for you and you do not know.

And mothers should suckle their children for two full years if they wish to suckle them completely. And the responsibility of the father is the food and clothing of the suckling woman. Everyone is responsible according to his ability and means. The mother should not be burdened with hardship for her children, nor should the father be deprived (more than the usual amount, and when the child is fatherless), they should be the heirs of the expenses of the suckling child. And if the husband and wife wish to separate by mutual consent, there is no blame on them. And if they wish to suckle

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their children, there is no blame on you if you give them the usual fee for suckling. Avoid disobeying the command of Allah, and know that Allah is Seer of what you do. And if any of you believers dies, his wives shall wait for a waiting period of four months and ten days.
Then when their term has expired, there is no sin on you whether you propose to them openly or secretly. Allah knows that you will soon make a declaration to them. And do not make a secret covenant with them, nor converse with them, nor speak to them except by a lawful oath. And do not decide on a marriage until their waiting period has expired. And know that Allah knows what is in your hearts. So fear Allah, and know that Allah is Forgiving and Forbearing.

Explanation of verses

And when you divorce women, then they reach their term, so do not hinder them. Two opinions have been quoted from the commentators regarding the revelation of the verse. Most commentators have said that the verse was revealed in the case of Jamlaa, the daughter of Yasar, who was the wife of Abu al-Dahdah. He divorced her and left her until her 'iddah had expired. He wanted to marry her twice. Her brother Ma'qil ibn Yasar prevented him and said, "

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Allah, I will never let you do that. Why did my sister divorce me and now he wants to marry her twice?" And since Abu al-Dahdah was a good man, the verse was revealed and it was forbidden to prevent them from marrying and remarrying a woman after the divorce. Some commentators have said that it was revealed in the case of Jabir ibn Abdullah al-Ansari, who gave his cousin's daughter to a man and that man divorced her. After the 'iddah had expired, he wanted to marry her. Jabir prevented him from doing so. The verse was revealed:
"Do not prevent them from marrying their husbands." Apparently, the prohibition here is a guiding prohibition that the parents of the women should not prevent and forbid them from marrying their husbands if there is consent between the husband and

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wife and both are willing and worthy, and that is the sixth law of divorce established in the verses of the Quran.
That is what is advised to anyone among you who believes in Allah and the Last Day, and that the laws are the advice that Allah has conveyed to the believers for the improvement of life, the law of civilization, and the reform of society. That is purer and purer for you, and Allah knows and you do not know. And the law of marriage, which is the basis of your life and social affairs, family reform and reproduction, if observed and carried out according to the firm law established by the Sharia, will purify you more and better purify your hearts and minds from arrogance and tyranny, and will lead you from division to unity. And Allah knows the best of your deeds, and you do not know that your best is in unity, not in division. And mothers suckle their children for two years, they suckle
. This is a present tense form and means news. However, sometimes the present tense form is used in the sense of command. As the commentators have said, if we want to interpret the meaning of news

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as meaning that mothers suckle their children for two years, the opposite has been seen in many places. Therefore, we must interpret the meaning of command, meaning that mothers who want to finish breastfeeding must suckle their children for two full years. After explaining the rulings on divorce and its rules, he began with the ruling on infant children and what concerns them in terms of upbringing and breastfeeding, and stating that the maintenance of a child from milk, food, and clothing is the father's responsibility, even if the mother does not want to breastfeed her child and wants the wages for her milk, the father must be responsible for the wages for her child's milk, because he said, "For whoever wants to complete breastfeeding, if the mother wants to complete breastfeeding, it is not obligatory on her."
And upon the newborn is their sustenance and their clothing according to the accepted custom, meaning that the father is responsible for the mother's food and clothing as long as she breastfeeds. In Majma' al-Bayan, Thawri and Dahhak say, and most

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commentators have said, that the ruling applies to women whom he has divorced. The food and clothing that the father gives to the mother for the sake of breastfeeding should be according to the customary law, which is known to everyone in the common sense. God does not burden anyone except with what he can afford, and He does not burden him more than he can bear.
A mother should not harm her children by abandoning her child and not breastfeeding it out of anger and resentment towards the father.
And there should be no child for him by his child, meaning that the father should not harm and harm his children by taking them away from the mother.

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Some commentators say that the meaning of the verse is that neither the father nor the mother should harm the child, either the mother should abandon the child and not breastfeed it, or the father should take the child away from the mother, because the mother is kinder to her child than the nurse.
And it is narrated from Imam Baqir and Imam Sadiq (a.s.) that the meaning of the verse is that the mother should not be harmed during the period of confinement, that is, in order to prevent pregnancy and harm to the nursing child, the mother should prevent and not let her husband have intercourse with her, so that the father of the child should be harmed because of the child, by preventing him from breastfeeding. And some have said that the meaning of the verse is that the father should not harm his child, by preventing the father from breastfeeding his child even though the mother is willing to receive the reward of the parable and breastfeed his child and give the child a new start.
And regarding the heir, there is much debate among commentators as to who is meant by the heir, who, when the father is not there, must be the one to take care of the child. However, what is apparent and implied from the verse is that if the father of the child is alive, the expenses of the child from weaning and the rest of the matters of his upbringing are the responsibility of the father, and if the father is dead, the responsibility of his heir is the responsibility of each of them, and each of them must

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pay the expenses of the child in his own share. The rulings and specifics of this are related to the knowledge of jurisprudence.
So if the parents want, with their consent and after consulting each other about the child's discretion, to wean the child without causing harm or harm to the child. There is no sin on them in that if it is done at the child's discretion, there is no harm to them, as the verse makes it clear that where it says, "A mother shall not be harmed by her children, nor shall he have a child by his children," it is a prohibition of Rumi that parents should not do anything that will harm or harm their children, but if, from

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they suckle their child at their discretion, for example, for less than two years or more, they have not committed a sin.
And if you want to suckle your children, it is addressed to fathers that whenever you want to hire a wet nurse for your child, because the mother does not have milk, or is pregnant, or wants to marry after divorce, or has other obstacles in the way. There is no sin on you when you have given us what is given to you out of kindness. In such a situation, there is no prohibition or hindrance. In summary, regarding breastfeeding, the verses provide commands and rulings: 1- The first and best is to breastfeed the child for two full years.
2- The father is responsible for the child's milk, not the mother. 3- Parents should not harm or injure the child regarding the child. The ruling may refer to the time when there is a dispute between husband and wife, because it is after the verses of divorce, and when they cause harm to an innocent child, such as when the mother throws the child in front of the father out of anger, and the father is not responsible for raising him. If this happens in many cases, then either the child is abandoned or dies from lack of milk, or becomes weak, sick and mentally ill. This is because the verses of God have clearly forbidden parents to harm the child. 4- If the father is not there, the heirs should bear the expenses of raising the child.
5- If the father wants to take the child from the mother and provide a nurse for him, there is no sin or harm on him, provided that he pays the wages of the milk, as is

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customary and customary.
And fear Allah and know that Allah is Seer of what you do. And refrain from disobeying the command of Allah and observe the command of Allah in all matters and know that Allah is Seer of what you do.

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And those among you who die and leave behind their spouses. This verse refers to women whose husbands have died and they say that they have completely taken away something, and on the occasion of a person's death, they say that so-and-so has died. Here, "die" is called in an indefinite form, meaning those whose lives are taken, and in another place, the taking of the life is attributed to the angel of death, and in another place, it is attributed to some angels, and in another place, it is attributed to himself, as Allah says: "The souls die at the time of their death." Scholars have said that the difference is due to the different ranks and degrees of humanity, as some of them are close to the prophets and saints, and according to the research of the prophets of the first determination, as well as their saints and successors, their status and rank are higher than that of angels, even the angel of death, who is a close angel to the court of Oneness, can dominate them and take their souls, because it is not possible for knowledge to dominate the highest, and some are in a lower rank, the angel of death can take their souls, and perhaps they are the "companions of the right hand" whom Allah praises in Surah Al-Waqiah, and those who are shown taking their souls by the rest of the angels are the companions of the north. They should wait for themselves for four months and ten days. Women whose husbands have died should wait and refrain from marrying for four months and ten days.
So when their term has expired, there is no sin on you in what they do with themselves in a manner that is common, that is, marrying, and there is no one who can prevent them from marrying.
Some commentators have said this in reference to the dead husband of the nations of the world,

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Some people's laws were such that they burned the living wife with the dead husband, some buried the dead husband and wife in the same grave, some forbade the wife from remarrying, like the Christians, and some did not consider it right for a woman to remarry for a year after the husband's death, like the Arabs during the time of ignorance, and some for nine months, as in some advanced nations, their laws are the same, and some forbade a certain period of calamity, and these were laws that they established based on their own taste and discretion, considering that marriage and union are based on intimacy, love, and affection, and love has requirements that must be observed, and observing intimacy and affection, although common between husband and wife, if such observance is necessary, it must be done by both parties. However, the rule of a husband whose wife has died is that he must also abstain for a period of time to observe intimacy and affection, except that observing the level of affection and intimacy is more appropriate and necessary for the wife. The Islamic lawgiver has limited the rule to fourteen months and ten days, and has ruled that after this period, the woman is free and has the power of her own will. No one can have power over her. (Tafsir Al-Mizan) And there is no sin upon you in what you have proposed to women in their courtship. In the opposite of ta'reed, sometimes the word is said explicitly, and sometimes it is expressed by innuendo, hinting, and the like. After explaining the ruling on divorce, the waiting period, and the rulings on breastfeeding and breastfeeding, and that it is forbidden for a woman to marry a husband during her waiting period, it is stated that if a man proposes to a woman while her waiting period has not expired, if he makes it clear by innuendo and hinting that he is proposing to her, he has not committed a sin.
The commentators say that ta'reed means, for example, that he says, "God has given you beauty and intelligence, and you are a good, righteous, and worthy woman, and I love you," without proposing to her. Some others have said that it is also permissible to send her gifts and compliments as a sign of his proposal.

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Or did you know within yourselves that Allah knows that you will remember them? The verse is in a position to state that a woman who is in her waiting period, as long as her waiting period has not expired, if a man proposes to her, should refrain from expressing it explicitly, or should hint at it, or keep her desire hidden until her waiting period has expired.

And perhaps the importance of the command is that one should not approach someone during the period of 'iddah and speak lustful words. One should not even explicitly propose to her. It is possible for the man to propose and the woman to accept, and when the parties reach agreement, the marriage is concluded. Although many jurists have considered the reading of the betrothal as a condition in the marriage contract, in the marriage contract and in all transactions, the consent of the parties is the basis for the validity of the transaction, as it is stated:

And you should not promise them secretly unless you say a known word. And you should not do anything secret or secretive with such women who are in 'iddah, such as setting a dowry or sending gifts.

And among the commentators, there is a saying regarding the sentence "Do not promise them secretly":

1- Some have said that the meaning of the secret promise of adultery is that a man deceives a woman by saying, "Have sex with me in secret, when your period of menstruation ends, I will marry you," which is something that God has forbidden. 2- A man will say, "Don't marry me, I will marry you if you beat me." (Mujahid) 3- The intention is that you should not secretly marry them during the period of 'iddah and then make it public after the period of 'iddah. (Zayd bin Aslam) And perhaps the intention is that you should not secretly negotiate marriage and dowry agreements with a woman during the period of 'iddah, because when marrying a woman during the period of 'iddah is forbidden,

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authorities are also not permissible, especially a contract that requires the consent of the parties, because as we said, the main thing in transactions, especially in marriage,

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is the consent of the parties. Some even state that when consent is obtained, the marriage is consummated and reading the concubine is a sign of the consent of the parties. And
do not decide to conclude the marriage contract until the prescribed period has expired. This verse is also an emphasis on the previous verses that do not decide to conclude the marriage contract while the woman is in the waiting period until her waiting period has expired.
It is also a confirmation of what we said that the consent of the parties and their decision is the prelude to marriage, rather the reality of marriage itself. The verses of guidance show that just as it is not correct to conclude a marriage contract during the waiting period, similarly its preludes such as determining the dowry, determination and decision on it, secret and hidden promises and the like are also not permissible. And know that Allah knows what is in your souls, so warn Him against prohibition and threats. For Allah knows your intentions and what you conceal. And also from the prohibition in the previous verse, "Do not promise them secretly and do not resolve to conclude a marriage contract," it is clear that the prohibition here is a prohibition of the narrator, not a prohibition of guidance. Therefore, just as it is forbidden to marry during the period of waiting, a proposal that is made openly and explicitly, even if it is done secretly, is also forbidden and inappropriate.
And know that Allah is Forgiving and Forbearing. The last verse also confirms what we said about the prohibition of Mawlawi regarding secret vows as long as the woman is in the waiting period, because the forgiveness that the verse reminds us that Allah is Forgiving and Forbearing applies where a sin has been committed and is forgiven through repentance.

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[Surah Al-Baqarah (2): Verses 236 to 245]

Hint

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There is no blame upon you if you divorce women before you have touched them or specified for them an obligation. And provide for them, the wealthy according to his ability and the poor according to his ability – a provision according to what is acceptable – a duty upon the doers of good. (236) And if you divorce them before you have touched them and you have specified for them an obligation, then half of what you specified, unless they forgive it or he in whose hand is the marriage contract forgives. Forgiveness is closer to righteousness, and do not forget graciousness between you. Indeed, Allah is Seeing of what you do. (237) Maintain the prayers, especially the middle prayer, and stand before Allah, devoutly obedient. (238) And if you fear, then on foot or riding; but when you are secure, then remember Allah as He taught you that which you did not know. (239) And those among you who die and leave wives behind – a bequest for their wives as provision until they die. (240) And for divorced women is provision according to what is acceptable, a duty upon the righteous. (241) Thus does Allah make clear to you His signs that you may understand. (242) Have you not seen those who left their homes, and they were thousands, for fear of death? So He said to them, Allah has caused them to die, then He has given them life. Indeed, Allah is full of bounty to mankind, but most of the people are not grateful. (243) And fight in the cause of Allah and know that Allah is Hearing and Knowing. (244) Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And Allah withholds and grants, and to Him you will be returned. (245)

Translation:

There is no blame on you if you divorce your women and have not had intercourse with them, nor have you fixed for them a dowry, but give them a share, the rich according to their means, and the poor according to their means, a just share, as is due to the doers of good.

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And if you divorce them before you have had intercourse with them and a dowry has been fixed for them, then give them half of the dowry, unless she herself or the one in whose hand the marriage is (such as the father or grandfather) forgives and forgives. It is nearer to piety that they forgive and forgive. And do not forget the way of goodness between you, for Allah is Seer of what you do.
You must be careful of all prayers, especially the middle prayer, and stand firm in the state of obedience and servitude to Allah, and be steadfast in the state of obedience. So if you fear, then pray on foot or riding in whatever way is possible. And when you are safe, then remember Allah as We have tried you with what We have done. Did you not know?
And those of you who die and leave wives behind them, and bequeath to them a year, and not to expel them, and if they themselves go forth, there is no sin on you in what they do in a just manner. And Allah is Exalted in Might and Just.
It is right for men who are righteous to give them a share when they divorce their wives.
Thus does Allah make clear to you the signs and the laws, that you may understand.
Have you not seen those who left their homes for fear of death, and they were thousands, so Allah said to them, "Die!" They died, so He revived them. For Allah is the Owner of Grace and Mercy to mankind, but most of mankind are ungrateful and ungrateful.
O you who believe, strive hard in the way of Allah, and know that Allah is Hearing, Knowing.
Who is it that will lend to Allah a goodly loan, so that He will increase it for Him, and He will take it in equal measure? And Allah will take it, and Allah will open wide, and to Him is your return. Page

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Explanation of verses

There is no sin on you if you divorce women before you have touched them. The phrase is addressed to men, "There is no sin on you if you divorce your women before you have touched them."
Touch is an allusion to intercourse, and the verse refers to the ruling on divorce in terms of determining the dowry and not determining it.
Or you may impose upon them a duty and enjoy them according to the means of the one who can afford it and according to the means of the one who can afford it. In cases where you divorce a woman and do not assign her a dowry and you divorce her before having intercourse with her, you must make her share. This is because it is stated in the Quran: "And enjoy them according to the means of the one who can afford it and according to the means of the one who can afford it." In such a case, each man should determine a share for the woman according to his ability and according to the customary custom.
Some commentators have said that the right is reserved for the good-doers. It is recommended to use it, and it is clear that the ruling is not definitive and arbitrary, but rather a requirement of goodness and kindness is that even if there has been no physical contact with the woman, nor has a dowry been determined, as long as the marriage has taken place, in the case of divorce, everyone should do good to the woman to the extent of his ability.
And also, if it has been interpreted that the negation of the referring clause is the obligation of dowry, then with these two indications that in the first verse, there is a negation of the difficulty in the case of divorce, where no dowry has been determined, nor has there been any intercourse, and in the last verse, the right is reserved for the good-doers, it is clear that in the case of divorce, it is not obligatory for the man to do good to the woman, but rather a requirement of goodness is that in the case of everyone, he should do good to the woman to the extent of his ability, so that her annoyance is removed and the insult that was caused is compensated.

Page: 345 And if you divorce them before you touch them and you have already prescribed for them a duty, this is another type of divorce, which occurs when a man

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divorces his wife before he has had intercourse with her, and a dowry has been prescribed for her. So half of what you have imposed is except that they forgive or pardon the one in whose hand the marriage contract is. Whenever a man divorces his wife after he has fixed a dowry for her but has not yet had intercourse or sexual intercourse, he must give half of the dowry. Apparently, it is the ruling of the Mawlā that it is obligatory for the man to take half of the dowry because, as is clear from the verse, the religion is fixed, unless the wife or her guardians, such as the father or grandfather, forgive half of the dowry if the wife is a minor. And to forgive is closer to piety and do not forget the virtue between you. Forgiving is closer to piety and is appropriate for forgiveness and human virtue. People with piety do not care much about wealth and their focus is more on spiritual virtues. That is why he said, forgiving is closer to piety and is considered one of the human virtues.

And perhaps the reason why the virtue here is in forgiving half the dowry is that where the man has not received any enjoyment from the woman and has not gained any sensual pleasure, the money that is taken from her is certainly not out of good will and satisfaction, and in fact it is given gratuitously. This is because although according to the contract and also for the insult that is necessarily committed in the act, compensation must be made and half the dowry must be given, but the way of grace and kindness is for the woman to forgive and absolve the husband.
In summary, divorce before intercourse is considered to be of two types in relation to dowry, and after intercourse, it is also assumed to be of two types, and in total it takes four forms:

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1- A man divorces his wife without having contracted a dowry for her and without intercourse having taken place. In this case, it is not obligatory and necessary to take

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anything from her, but it is recommended and good that everyone should do good to his wife as much as he can and in a customary manner, and the reason for this is the verse: There is no sin on you if you divorce women until the end of the verse. 2- Divorce occurs before intercourse, but a dowry has been previously determined. In this case, it is obligatory and necessary for the husband to pay half of the dowry, and the reason for this is the verse: And if you divorce them before touching them, and you have already prescribed for them. It is obligatory, so half of what you have imposed, unless she or her parents forgive her.
3- If the divorce occurs after the dowry has been determined and intercourse has taken place, in which case the husband must necessarily pay the entire dowry, except in the case of a divorce by way of rescission, where the wife gives the dowry or something else to her husband, satisfies him, and then divorces him.
4- Divorce occurs after intercourse without a dowry having been previously determined. The ruling that the oath, as some commentators have said, can be derived from the meaning of the first verse, "There is no sin upon you" to the end, because the meaning of the verse limits the absence of sin, and firstly, intercourse does not occur and secondly, the dowry has not been determined. When this happens, there is no hardship or hardship for the husband in granting the divorce, and there is no obligation or obligation on him except to do good to the wife. However, the meaning of the verse has two parts: one is where he grants divorce after intercourse without determining the dowry, and the other is where he grants divorce after determining the dowry without intercourse having occurred. This is clear from the meaning of the verse, which states that there are two types of hardship and hardship for the man who must give the dowry. The second type was that he must give half the dowry unless he is forgiven. However, the first type is where he grants divorce after intercourse has occurred without a dowry having been determined, and although the amount of dowry is not specified in the verse, the meaning of the verse can be used, which is that it is hardship for the man. He must give a dowry and in return he can be given another one .

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That in the case of the man must give a dowry equivalent. In short, after the marriage contract is concluded and the marriage has been consummated and intercourse has also taken place, in the case of divorce, even if there is no mention of dowry, according to the meaning of the same verse, there is no sin, it can be proven that the husband must give a dowry equivalent. Maintain the prayers and the intermediate prayer and stand up for Allah with certainty. Maintain the words "preserving" in the sense of

After giving instructions and establishing laws regarding marriage, dowry, divorce, and marital laws, which are related to civil law and human society and are considered natural and worldly matters, he begins with that by which the human soul is completed, which is the state of servitude and servitude, the highest of which is prayer. Perhaps the reason for his emphasis on prayer is that worldly and natural matters, the most important of which is the matter of marriage, may cause you to be heedless of the remembrance of God. He commands you to observe all five prayers, especially the prayer that is in the middle of the five prayers. "And stand for Allah, with certainty." This is a command to be persistent, steadfast, and steadfast in all prayers, and you must be very careful in observing them.

In the blessed verse regarding prayer, which is considered one of the most important acts of worship, the following instructions have been given:

1- Record and protect all prayers, which include all the manners and conditions of the preliminary prayers, what is prescribed for the validity of the prayer, what is related to the inner matters of the prayer, and the condition of acceptance, namely the presence of the heart, which is in fact the soul and reality of the prayer, and piety, without which no action is accepted in any order, as it says: “Allah only accepts from those who are pious.”

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2- He has given additional emphasis regarding the middle prayer, which is to be done regularly and to be consistent in the prayers and to be consistent in the middle prayer,

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which thus emphasizes the importance of the prayer.
3- It commands steadfastness and perseverance, which is related to prayer. In addition to the fact that you must memorize and record the prayers, you must perform them with all the manners and conditions. You must stand with dignity and steadfastness in the position of worship and servitude to the Almighty Creator, and act out of obedience and submit in the manner of servitude.
And as to which of the five prayers is meant by the middle prayer, which is emphasized more, there is a debate among commentators, and each of the prayers has a saying, and the difference of opinions is due to the difference of narrations.
And perhaps it has not been determined which of the prayers is meant by the middle prayer, and the narrations about it have also differed. The wisdom is that one should be careful with the prayers. Similarly, the Night of Power has not been determined, so that it should be prayed during all nights. The time for the answer to prayer on Friday night and on Friday has not been determined, so that supplications should be prayed during all hours of Friday. Also, the greatest name of God among the names of God has not been determined, so that God should be called by all names. And the time of death has not been determined, so that one always awaits death.
It may be said that since the middle prayer is true for all prayers and each one can be described as intermediate, then in this respect the application of the middle prayer to the prayers is for emphasis, so that the meaning of the verse is as follows: Protect and uphold the five prayers and protect each of them, which are in the middle of the prayers, not that it is an additional characteristic in any of them, and that although the possibility seems unlikely based on the appearance of the word, but based on the meaning, and that the middle prayer is true for each of the prayers, and the special designation of one of them is a special designation without speciality and a preference without preference, apparently there is no much problem because the specific mention after the general has been seen in many Arab words for emphasis.

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In summary, since the meaning of the middle prayer is one of the five prayers and not

all of them, there are some statements from the commentators that have been recorded in the books of interpretations.

1- The morning prayer is considered to be the middle prayer between night and day, from the time of the true dawn until the sun rises, which is the time of the morning prayer. It is neither considered completely from the night nor from the day. Therefore, the morning prayer is called the middle prayer. The proponents of the saying of the Commander of the Faithful, peace be upon him, in that they narrate a narration, and some of the companions, have preferred the same saying, the morning prayer. Fakhr al-Razi, in his great commentary, has provided ten reasons to prove that the meaning of the middle prayer is the morning prayer.

The main thing that can be preferred is that the meaning of the middle prayer is the morning prayer, because according to the famous hadith, "The best of deeds is the most difficult of them," and the morning prayer, although it is considered less than the other prayers in terms of the number of rak'ahs, is relatively more difficult because in the summer, when the nights are short, getting up for the morning prayer is a bit difficult, and in the winter morning, when the weather is colder, getting up from a warm bed and performing ablution with cold water, which is often not available at that time, is more difficult. Therefore, in this regard, it may be said that the meaning of the middle prayer, which has been emphasized more, is the morning prayer, so that lazy people who are physically active do not leave the morning prayer. Also, from the last third of the night until the sun rises, it is the best time to worship and pray to the Judge of Needs and praise and glorify that unique person, because in that time, there are relatively fewer illusions and the concentration of self-delusions, which is a great barrier and a thick curtain between a person and his God, becomes somewhat weak, and perhaps the soul The meaning of the middle prayer is that a certain hour is freed from the bondage of the animal soul, so in these respects it can be preferred that the meaning of the middle prayer is the morning prayer.

2- The middle prayer is the noon prayer because it is both in the middle of the day and between the morning and afternoon prayers, which are the beginning and end of the day, and the supporters of the opinion of the majority are the companions

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and they say that Abu Hanifa also adopted the same opinion and they narrate a hadith from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he said that the middle prayer is the noon prayer, and they also narrate from Imam Baqir and Imam Sadiq (peace be upon him) that the meaning of the middle prayer is the noon prayer, and Fakhr al-Razi did not provide any evidence to prove that the opinion is true.

3- The meaning of the middle prayer is the afternoon prayer, which is between the noon and sunset prayers, and it is said that Suyuti in Durr al-Manthur has mentioned fifty-odd narrations in particular, and considering the large number of narrations, the supporters of the opinion are many.

In Tafsir Qummi, my father narrated from Nadr ibn Suwayd, who narrated from Ibn Sinan, who narrated from Aba Abdullah (peace be upon him) that his Holiness recited the verse in this way: "Be careful of the prayers, the middle prayer, and the afternoon prayer." The Almighty's statement: "Stand up for Allah, steadfast." This means that you should be careful in your prayers, so that nothing distracts you from your prayers or distracts you.

4- The middle prayer is the Maghrib prayer, since the Maghrib prayer is in the middle of the time between the dawn of the day and the dusk of the night, and in terms of rak'ahs, it is in the middle of the four-rak'ah and two-rak'ah Fajr prayers, and it is not shortened during travel. Other more likely explanations have also been given.

5- Some people believe that the meaning of the middle prayer is the Isha prayer, which is between the Maghrib and Fajr prayers. One of the characteristics of the Isha prayer is that if someone falls asleep after the Maghrib prayer until the Isha prayer is made up, he must fast the next night. The commentators have provided many evidences for each of these statements, and since our purpose is to be concise, we will not elaborate on them.

However, it seems that it is not enough that the command to preserve the middle prayer after the command to preserve all prayers may be a secret in the word of God.

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As we said, the purpose of emphasis is for all five prayers, because it does not come from a specific verse regarding one, nor from a reliable tradition that cannot be confirmed with certainty, and the evidence is contradictory. When the evidence contradicts each other, it is nullified, that is, it loses its validity. Since the middle prayer is true on

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, it is better to emphasize that first the command to preserve the prayers is plural and then it emphasizes each one individually. In preserving and mentioning the specific after the general, it is common in Arab and non-Arabic words, but in all languages (and Allah knows the secrets of His words).
So if you are afraid, then, as a man or a rider, after emphasizing the matter of prayer and protecting it, it is in a position to state that prayer is not canceled in any situation, and it is also an indication of the importance of prayer. In a state of fear, whether it is on the battlefield or when the enemy comes from behind, or fear of a thief, and whatever else is frightening and one cannot safely pray according to the etiquette and conditions, whether standing or walking or riding a horse while charging, for example, one must pray in any situation, and it is not permissible to abandon prayer at any time. Ali ibn Ibrahim Qummi states in his commentary that praying like this while riding or walking is permissible for the fearful, and the fear prayer is of three types: Allah the Almighty said: And when you are among them and you lead them in prayer, let a group of them stand up with you and let them take their weapons. And when they prostrate, let them be behind you. And when another group comes who have not prayed, let them pray with you and let them take their weapons. And One type of prayer is the fear prayer, which is mentioned in the verse.
The second type of prayer of fear is that if one is afraid of a thief or a predator while traveling, he should stand facing the east and start the prayer, and when he finishes reciting, he should leave in the same way he used to go.

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(1) God commanded His Prophet (during war): When you are among the army of

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Islam and you are leading the prayer, an armed army (to protect the army of Islam) should stand with you and pray with you. When they have finished prostration, the army should go to protect them, and those who have not prayed should come to prayer in their military uniform.

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If he is able to do so, he should turn his face towards the Qiblah, and if he is not able to do so, he should pay attention as he is going, and if he is riding, he should make signs and gestures for bowing and prostration. The third category: On the battlefield and in battle with the enemy, if he is able to dismount and pray, he should say one takbir for each rak'ah. In the Battle of Siffin, Imam Ali (a.s.) performed five prayers in the same way, saying one takbir for each rak'ah. "End" And from the commentary of Ayyashi, it is narrated from Sadiq (a.s.) that the family of Muhammad (s.a.w.s.) said: "If you are afraid of a predator or a thief, then say the takbir and make signs, that is, perform the bowing and prostration with caution."
And it is narrated from the jurist from the Sadiq family of Muhammad (peace be upon him and his family) that "Whenever you are in a place of fear and you fear a thief or a bandit, perform the obligatory prayer on that person." And there are many narrations regarding the prayer of fear and its types, and the subject of discussion is the books of narrations.

So remember Allah as He taught you what you did not know. After you have become secure from the enemy, remember Allah as He tested you through His Noble Messenger (peace be upon him and his family).
Perhaps this is a reference to the fact that in worshipping and remembering God, you should not act according to your own taste and discretion or that of others, but rather your actions should be in accordance with the teachings of the Messenger and the teachings of the Quran. If it is done differently, it is an innovation and is not considered an act of worship and does not lead to servitude. Because the status of servitude is achieved when the action is performed according to the command of the Master and His instructions. If you obey anyone, you have become His servant. If you act

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according to your own desires, you are a slave to your own desires. If you obey Satan, you are a slave to the moment. If you obey the Most Gracious, your action will gain value in the sight of the Most Holy One, and you will be honored with the status of servitude and servitude.

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And those of you who die and leave wives, a will for their husbands, a provision for them until the year. A group of readers have recited a will with a sum of money and a remainder with a fatha.

That is, a person who is nearing death and has wives should make a will that they will take care of their heirs for a year, provide for them, and provide for their food, clothing, and all the necessities of life.

Other than expulsion, but if they leave, there is no sin on you for what they have done for themselves, of what is known. Their heirs should not expel them, but if they leave of their own free will, there is no sin on you, men, for what women do for themselves, other than what is customary and customary, such as wanting to marry after the expiration of the waiting period.

And as to what is meant by "no sin" in the verse, some commentators have quoted the following:

1- Some have said that if they leave of their own free will, there is no sin on you for cutting off the maintenance.

2- It is obligatory for a woman whose husband has died to stay in her husband's house for one year, and if she leaves of her own free will, her right to reside becomes null and void. (Hasan and Sadee) 3- There is no sin on you if you do not prevent them from going out, because it is not obligatory for a woman to stay in her husband's house for a year, but it is recommended. (Jaba'i) 4- There is no sin if they marry after the waiting period (man ma'ruf), that is, they seek marriage.

However, from the appearance of the verse, the same first statement comes to mind that if the wife stays in her husband's house, it is obligatory for the heirs to maintain her, and if she goes out of her own free will and marries or does not want to stay in

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her husband's house, there is nothing for the heirs. And Allah is the Mighty, the Wise. Allah is the Almighty and the Just, and whatever He decrees is in accordance with wisdom, logic, and the wisdom of human society.

Page: 354 And there is a case among the scholars of jurisprudence that the verse has been abrogated and is from Abu Abdullah (peace be upon him). At the beginning of Islam, when a man died, his heirs would take care of his wives for a year and pay their expenses from the original property. After a year, they would be expelled from the house without inheritance. After that, with the verse of inheritance, it was decided that an eighth or a quarter of the woman's share was to be given. That verse was abrogated and the woman must spend from her share. In another narration, it was said that the verse was abrogated with the verse: "They will wait for themselves for four months and ten days" or abrogated with the verse of inheritance (Majma' al-Bayan). From the outward appearance of the commentators' statements, it appears that the ruling is that the verse as a whole has been abrogated with the verse of the deceased's spouses and the verse of inheritance. However, it may be said, if there is no consensus to the contrary, that the verse should be combined with those verses that refer to inheritance and the number of days reached. It is shown that the way they were carried over to the obligatory and that the verse was carried over to the recommended meaning that making a will is good, as some have said. And also, not expelling the wife's heir from the husband's house after his death was carried over to the recommended because it made the ruling dependent on the wife's will and desire, that if she wanted to stay and did not leave the husband's house, it is not permissible for her heirs to expel her from the house for a year, but it is proper for them to receive her in a dignified manner, and if she leaves, there is no further harm to them, and they must give her a share of the husband's property. And for divorced women, there is enjoyment in accordance with what is known, in truth, for the righteous. It is possible that the verse refers to all types of divorce, as some commentators have said. However, apparently, the meaning of enjoyment in the verse by divorced women is that type of divorce in which no intercourse has taken place before and no dowry has been

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determined for the woman, and the emphasis of the verse is the same verse that says: "There is no sin on you if you divorce women in a way that you have not touched them or imposed on them a duty until the end," which is that the man should give a portion of his wealth according to his ability and according to the customary portion. Page: 355

The woman is made to benefit, and the little wealth that is enjoyed is called enjoyment. The analogy of the Almighty's saying, "It is right upon the righteous." Although some commentators have said that it indicates that it is desirable that the righteous should be guided by piety, in that they consider themselves to have a right, the analogy of the word "right" indicates that it is obligatory. At the end of both verses mentioned, it appears in the obligatory sense, and it is possible that the word "muttaqi" is used because piety prevents a righteous person from abandoning an obligatory matter. Although in the previous verse, which says, "It is right upon the good-doers," as we have already mentioned, by negating the objection that he mentioned the oath of divorce, there were verses of desirability, because the meaning of the verse is that here there is a situation for kindness without being obligatory or harmful. However, when the verse is compared with the verse, "There is no wrongdoing against you," because Let us gather together the opinion with emphasis, from which it is understood that it is permissible and not desirable, meaning that in the case of divorce where no dower has been determined and no intercourse has taken place, it is obligatory for the man to give the woman something according to his ability. Thus does Allah make clear to you His verses that you may understand and reflect. Apparently, the verses here are the Quranic verses that establish the rules. If you use your intellect and thought and reflect on the Quranic verses and teachings and the

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divine laws, you will understand that the laws and commands of the religion of Islam are the highest miracle and dignity for its truthfulness, because all the commands of the religion of Muhammad, peace and blessings be upon him and his family, are in accordance with reason and logic.
Yes, the highest blessing that God has bestowed upon man is the power of reason and thought that is specific to man, and it is the power of discernment that distinguishes between truth and falsehood in knowledge and knowledge, and recognizes good and evil in harmful and beneficial actions, and it is properly called (theoretical reason and practical reason).
Reason and contemplation are the leaders of salvation and the key to happiness. No one will reach any position or rank.

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Except through the light of contemplation and reflection, the imitative faith does not lead anyone to happiness and virtue. No one will emerge from the abyss of foolishness and ignorance onto the highway of guidance unless he uses his God-given power. And how much has it been emphasized in the Holy Book and the Glorious Quran in various words that you should reflect and reflect on the creation of the heavens and the earth and the rest of creation, where it has been said:
Did they not travel through the earth and have hearts with which they reason, or ears with which they hear? For it does not blind the eyes, but it blinds the hearts that are in the breasts. Surah Hajj, verse 42. And in the hadith, when the infallible is asked about intelligence, he answers,
"Intellect is not a servant of the Most Gracious, and it is acquired by the Gardens."
That is, look at the divine verses with intelligence and reflection, then after recognizing them, proceed to the place of action and acquire virtue.
Have you not seen those who went out of their cities and towns, thousands of them, fearing death? Sometimes the sight of the eyes is called seeing, and sometimes the sight of the heart, which is called insight, is called seeing, and sometimes the dogmatic belief is also called seeing. Have you not seen? Hamza is a negative interrogative. Thousands

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is the plural of aleph. It is addressed to the Prophet. Have you not seen? That is, do you know those who were several thousand people and went out of their cities and towns out of fear of death, and God decreed their death by a creative decree, and they all died, then He brought them back to life.
After the verses of the rulings on the customs of Hajj, fasting, prayer, the prohibition of intoxicants, the rulings on marriage, divorce, waiting period, dowry, breastfeeding, and others, it comes up as a threat. In order to demonstrate its power and dominance, it tells the story of people who fled from the fear of death and thought they could escape the decree of God, that is, death, so that no one would think that they could turn away from and oppose the divine decrees. We see that many people spend their days and nights in disobedience and opposition, and no harm comes to them. Of course, the respite contains several benefits that the All-Wise and All-Knowing Teacher has over him.

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Who were the thousands of people who escaped death and died by God's command? Where was their city? They were children who were guilty of sin and then became the cause of their resurrection. What was the wisdom behind their resurrection? There are many opinions among commentators regarding these articles, each of whom has expressed it in one way or another. It is also narrated differently in the news and hadiths of the infallibles. In Qomi's interpretation, it is stated that when a plague broke out in Syria, a large group of people, fearing death, went out of Syria into the desert. All of them died in one night. Their dead bodies remained until their bones appeared and passersby would push the bones back from the road with their feet. After that, God revived them and they lived for a long time until they died a natural death. And from the book of Ijtihad, from Sadiq, the family of Muhammad (peace be upon him and his family) is narrated as follows regarding the meaning of the verse: He said: Allah revived many people who fled from the plague, then Allah ordered their death, and they died, and their bodies remained for a while until their bones were covered and their joints were separated and they became dust. Then Allah revived them when

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He wanted to change the Prophet, whose name was Ezekiel, who prayed, and their body parts were gathered together, and their souls returned with them in the same form as they were before, and none of them remained except that they came to life and lived for a long time.
And other narrations have reached the same content in Al-Kafi and others, and if we want to mention the words of the commentators regarding this verse, it will be a long talk and there does not seem to be much benefit in their words.
So Allah said to them, "Die, then I will revive them." Indeed, Allah is of great bounty to mankind. The summary is that the verse is blessed and that the story contains hidden secrets and symbols, as all the stories and anecdotes of the Quran are like this.
The first verse is a threat and warning, and that man is everywhere in the world. From

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His authority is not outside, and divine decrees are effective regarding him. And since it comes after the verses of divine commands and decrees, perhaps it indicates that just as it is impossible to escape from His authority, wherever He is in His kingdom and all parts of the creatures are under His command, so it is impossible to escape from His command, and whoever disobeys His command will soon be in His wrath and dominion. And the end of the verse is a promise, hope, and hope. The first is a warning. The last promise frightens the first from the worldly punishment of untimely death and destruction, and the last gives hope for life and livelihood. The law of the Quran is such that wherever it promises reward, it follows it with a threat and a threat of punishment, and conversely, wherever it threatens punishment, it gives hope for reward and mercy.
And this statement indicates that a person should always be between fear and hope. In a hadith from Sadiq Al-Ali Muhammad (peace be upon him and his family), he narrated from his noble father that he said, "There is no believing servant except that there are two lights in his heart. The light of fear and the light of hope, if they are balanced (i.e., if they are weighed together), do not differ from each other in the slightest.

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Yes, fear and hope are two great principles and two important conditions of moral and faith principles, and their equality is the middle ground between despair of God's bounty and self-conceit in the mercy of God. The equality between fear and hope and its moderation is a fundamental condition of the principles of religion and the first step on the path to happiness and the leading guard of the caravan on the smooth path to God.

And it is impossible for anyone to take a step on the path of happiness and virtue except through the light of fear and hope, because initially the savage and bestial powers are dominant and dominant in man. If there were no whip of fear of punishment and the promise of mercy and the hope of reward, it would not be possible for the rebellious, rebellious soul to be tamed and to shoulder the burden of obedience. And as long as man is caught up in whims and desires and afflicted with a thousand kinds of desires and hopes, how can he pay attention to the knowledge of God and seek help from the lights of His grace? The reason is that God has contrasted in many verses of the Quran the promise and threat of punishment with the promise of forgiveness and reward, so that we should not despair

of

God's generosity, nor should we give up our actions due to pride and hope for mercy.

And another secret that the verse seems to reveal is that the story makes us understand that resurrection on the Day of Resurrection is a reality, just as many people came to life after their bodies had died and their parts had scattered, so God will resurrect the parts of the dead on the Day of Resurrection.

But most people are not grateful, and the fact that most human beings are not grateful is as stated elsewhere, "And few of My servants are grateful." This is because gratitude is considered one of the characteristics and privileges of a perfect human being. The meaning of such gratitude, which is specific to a perfect human being, is not just verbal gratitude, such as saying "Thanks be to Allah" or "Praise be to Allah." Rather, it is the meaning of gratitude, which is one of the praiseworthy characteristics and the rank of virtuous human qualities, and it is the attainment of a state and state of gratitude that

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focuses in the soul after attaining a number of characteristics and attributes, including recognizing blessings and favors. When we recognize God with greatness, of course, we consider every blessing great and appreciate it. The truth of gratitude is that we use every blessing for the purpose for which it was bestowed, and we do not use it at other times.

And fight in the way of Allah and know that Allah is Hearing and Knowing. There are two opinions among the commentators here, one is that it is addressed to those who died and then came back to life, and the reason why they were caught in the punishment was that they fled from fighting in the way of Allah, and that the punishment was sent down to them, and after they came back to life, they were again ordered to fight.

And the other is that it is addressed to the nation of the Holy Prophet (peace and blessings of Allaah be upon him and his family) who commands them to fight in

the

way of Allah. If the first meaning is, then a word in al-Qadr should be taken and it should say that it was said to fight with them. And if the word is true without omission or omission, it is better. Therefore, in this respect, the second meaning is better. However, in view of the fact that punishment does not come without fault, and also that the dead do not come to life without a cause, and of course, their sudden death was due to a cause, and their resurrection was due to wisdom, the second meaning seems better, that the cause of their affliction was opposition to the command of jihad.

Who is he to whom Allah lends a goodly loan and He will multiply it? This is a speech and a word of encouragement, and the verse does not command or obligate anyone to spend, like the verse has made jihad and other obligatory acts obligatory, but rather it is used as a question, as to who is it that Allah lends to, conveying the importance of spending. The point of the speech here is that he considers himself a debtor, indicating that just as the debtor is obliged to repay the debt, God has also obliged himself to repay it with great benefits.

Debt literally means cutting, and scissors are called scissors because they cut nails, cloth,

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and other things.
And the loan is called a loan because a piece of property is cut off and because the verse includes all spending or is specific to recommended things. It seems from the context of the verse that the purpose is spending that is in excess of the obligatory amount and it is possible that the purpose of the loan to God is the good loan to God's servants. And some commentators have said that the meaning of the verse is as follows: Who is it that lends to the needy among God's servants?
In the hadith, it is mentioned that on the Day of Judgment, God will address some people with a rebuke: "O servant, I asked you for food and you did not give me; I asked you for drink and you did not give me; I asked for clothing and you did not give me." He will say, "O God, who are you and when did you ask me for food, drink and clothing?"

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I did not give it to you. The answer comes: "My hungry servant so-and-so asked you for food and so-and-so asked you for clothing and you did not give him. Today, I will take back My favor from you just as you took it back from him." And the verse indicates that giving to the poor is truly giving to God, as it says: "Do they not know that God accepts repentance from His servants and takes charity?" And just as spending in the way of God is superior, lending is more rewarding. There is a hadith from the Prophet (peace and blessings of Allaah be upon him and his family) that it is written on the gate of Paradise that charity is ten times better than lending, and that a loan is eighteen times better.
It is from Sufyan Thori who said that when the verse came with the good deeds of the ten parables, the Prophet, may God bless him and grant him peace, said, "By God, the verse came as a parable of those who spend their wealth in the way of Allah." Like a grain of sand, he said, O God, the verse came that the patient will be rewarded without reckoning (Tafsir Abu al-Futuh). He who lends to God will multiply his wealth. It increases and that excess is about worldly benefits It is the result of spending on wealth, and of course the reward in the hereafter that God bestows on the doers of good is

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greater.

And Allah withholds and expands. The commentators say, And Allah withholds and expands, meaning that God Almighty restricts provision and expands it, because the restriction means restraint in the Almighty's saying, "And they withhold their hands," which is an objection to those who restrict their provision, and expansion means expansion in provision because He said, "And if Allah had expanded the provision for His servants," and they say that the restriction and expansion are an allusion to stinginess and generosity.

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And perhaps the three sentences are about the first verse, after encouraging and inciting people to spend their wealth and considering themselves indebted, he wants to show more kindness by saying, "Allah takes what you give, because of the Almighty's saying, "And Allah increases and enlarges your wealth, so He multiplies it for Him many times over, and to Him you will be returned." And to Him is your return and the final outcome of your affairs, and you will find with Him whatever you do, good or bad. Yes, the foundation of ethnicity, civilization, and nationality is based on two principles and two pillars, one is the sacrifice of life and the other is the sacrifice of wealth. The world's leading nations are indebted to the brave young warriors who, through their sacrifice, have strengthened and strengthened the spirit of civilization and nationality, freed their people from the captivity of foreigners, and continue their lives in the bed of honor, sovereignty, and dignity.

There is no doubt that the strength and glory of every nation and society is based on the wealth of that society, the sacrifice of wealth, compassion, and charity among the people of that society, as is well-known and famous among all Islamic nations. In fact, all scholars of the world have acknowledged that Islam gained strength from two things: one is the sword of Ali (peace be upon him) and the other is the property of Khadijah.

The reason is that in the verses of God, after ordering jihad against the infidels, He gives importance to spending money and spending money so much that it is as if He

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considers Himself a debtor. Perhaps this indicates that the one who spends his money for the strength and glory of the Islamic community is as if he has given a loan to God, because helping the religion of God is helping Him, as He said, "If you help Allah, He will help you," which has been interpreted to mean that helping God means helping the religion of God.

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[Surah Al-Baqarah (2): Verses 246 to 254]

Hint

Have you not considered the chiefs of the Children of Israel after Moses, when they said to a prophet of theirs, “Send us a king, and we will fight in the cause of Allah.” He said, “Would you perhaps, if fighting is decreed upon you, that you will not fight?” They said, “And why should we not fight in the cause of Allah while we have been expelled from our homes and our children?” But when fighting was decreed upon them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. (246) And their prophet said to them, “Indeed, Allah has sent to you Saul as a king.” They said, “How can he have the kingdom over us while we are more deserving of the kingdom than he, and he has not been given ample wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills, and Allah is all-Encompassing and Knowing.” (247) And their prophet said to them, “Indeed, the sign of His kingdom is that the Ark should come to you, containing tranquility from your Lord and a remnant of what the family of Moses and the family of Aaron left behind, carried by angels. Indeed in that is a sign for you, if you are believers. (248) So when Talut set out with the soldiers, he said, “Indeed, Allah will test you with a river. So whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up.” A chamber in his hand, and they drank from it, except for a few of them. But when he and those who believed with

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him had passed it, they said, “We have no power today against Goliath and his soldiers.” Those who were certain that they would meet Allah said, “How often has a small company overcome a large company by Allah’s permission? And Allah is with the patient.” (249) And when they came forward to face Goliath and his soldiers, they said, “Our Lord, pour out upon us Your fire.” Patience, and plant our feet firmly, and give us victory over the disbelieving people. (250) So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingdom and wisdom and taught him of what He willed. And had Allah not checked some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds. (251) These are the verses of Allah which We recite to you in truth, and indeed, you are one of the messengers. (252) These are the messengers; We have favored some of them over others. Among them were those to whom Allah spoke, and He raised some of them in degrees. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those after them would not have fought each other after the clear proofs had come to them, but they differed. And among them were those who believed and among them were those who disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends. (253) O O you who have believed, spend from what We have provided you before there comes a Day in which there is no exchange, nor friendship, nor intercession. And the disbelievers – it is they who are the wrongdoers. (254)

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Translation:

Have you not seen the people of the Children of Israel after Moses, when they asked the prophet who was sent to them, "Appoint for us a leader so that we may fight in the way of God?" The prophet said, "When fighting is obligatory upon you, do not disobey." They said, "How can we not fight in the way of God, when they have driven us out of our homes and our children?" So when fighting was obligatory upon them,

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they turned away from it, except a few of them. And God is Knowing of the oppressors."

Their prophet said, "God has chosen Saul as king." They said, "How can Saul be king over us when we are more deserving of kingship, for he has no wealth or wealth?" The prophet replied, "God has chosen him and preferred him above you, and has increased him in knowledge and physical strength over you. God grants kingship to whomever He wills.

" Their prophet said, "The sign of his kingship is that there is a chest in which is tranquility, and there are survivors from the family of Moses and the family of Aaron, and the angels carry it from their Lord." And that the Ark is indeed a sign for you, if you are believers.

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So when Saul set out with his army, he said to his soldiers, "Allah will test you with the river of water. He who drinks from it is not of me, and he who does not drink from it is of me, unless he takes a handful of it." So the whole army drank from it, except a few of them. But when Saul and his army faced the enemy, the army became afraid and said, "We have no strength to fight Goliath and his army." And those few (who had not drunk from it) and hoped for the mercy of Allah, said, "How many a small group has overcome a large group, by Allah's will, and Allah is with the patient." And when the army of Saul faced the army of Goliath, they said, "Our Lord, grant us patience and make our steps firm and help us and make us victorious over the disbelieving people."

Then Allah defeated the army of Goliath, and David killed Goliath, and Allah gave David the kingdom and wisdom and made him know what He willed. And if it were not for some repelling the corruption of others, the earth would have been corrupted. But Allah is the Owner of bounty and mercy to all the worlds. These are the signs of Allah which We have recited to you, O Messenger, because you are one of the messengers sent, and We have preferred some messengers over others. And some of the prophets were

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those to whom Allah spoke and raised some of them in rank. And We gave Jesus, the son of Mary, signs and wonders and confirmed him with the Holy Spirit. And if Allah had willed, people would not have disputed after the messengers and the signs came, but some believed and some disbelieved. And if Allah had willed, there would not have been any dispute among people, but Allah did what He willed. O you who have believed, spend in the way of Allah from what We have provided for you before there comes to you a Day when there will be no buying and selling, nor friendship, nor intercession. And those who disbelieve , it is they who are the wrongdoers.

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Explanation of verses

Did you not see the multitude of the Children of Israel after Moses when they said, "Give us a prophet to them, 'Appoint for us a king who will fight in the way of Allah?'" The word "mula" refers to a large group of elders and nobles. It is addressed to the Holy Prophet (peace and blessings of Allaah be upon him and his family) and says, "Did you not see,' meaning, you know through revelation and I see with my eyes and heart that a large group of nobles from the Children of Israel asked their Prophet to appoint for us a king who would fight with us in the way of Allah. There is a difference of opinion among the commentators as to who their prophet was: 1- Joshua ibn Nun was from the descendants of Abraham (peace be upon him). (Qatadah) 2- His name was Shimoon, who is related to Jacob. (Sadi) 3- Some others have said that it was Ishmael, which in Hebrew is Ishmael (Tafsir Abu al-Futuh al-Razi). A group of commentators have said that when Moses (peace be upon him) passed away and appointed Joshua ibn Nun as his caliph, and he implemented the laws of the Torah among the people until he appointed Caleb as his caliph when he died, after which God sent Ezekiel as a prophet, and during his time the Israelites rebelled, forgot their covenant, and began to worship idols. God sent Elijah as a prophet, and after Elijah, Elisha came as a prophet, and all those prophets rebelled against the law of

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Moses (peace be upon him) until an enemy appeared against them, whom they called the speaker, and he was from the tribe of Goliath, and the Goliaths occupied the land from the coast of the Roman Sea to Egypt and Palestine, and they conquered and took possession of the Israelites. They killed some of them, and took some of them captive, until Four hundred and forty of their princes were taken captive and enslaved, and they imposed a tax on them and took the Torah from them, and the Children of Israel were under severe pressure from them, and there was no prophet among them, and from

they wanted God to send a prophet among them to ward off the evil of the enemy from them, and it was almost that the entire lineage of prophethood would disappear from among them. Only one of them was pregnant. They hoped that the child would be a prophet, until the woman gave birth to a son and named him Ishmael. When he was born, he said the takbir. When he grew up in Jerusalem, they entrusted him to an old man who was one of the scholars of the Children of Israel and taught him the Torah. When he became an adult, one night the boy was sleeping next to the old man. Gabriel called him in the same old man's voice. The boy woke up and said, "O old man, you called me." He said, "Sleep, wake up." The old man called him again and said, "Do not answer, but sleep." The third time Gabriel appeared and said to him, "You are the one who is Arise, O Prophet, and deliver your message to the people. When he conveyed his message to the people, they said, "Ask God to send us a king who will fight in the way of God." At that time, fighting was only about kings, and determining laws and judgments was with the prophets.
And some commentators have said that God sent Ishmael as a prophet, and he served as a prophet for forty years and reformed the society of the Children of Israel. After that, Goliath and Amalek appeared. Then the Children of Israel said, "Appoint for us a king with whom we will fight in the way of God." (End) He said: "Will it be possible for you, if war is written for you, that you will not fight?" "Hal" means a question, and "Assi" is a verb of conjunction, and some of the reciters of "Assi" have read it as "Baksar

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Sin" and others as "Fathah." If "Baksar Sin" is read, it means "rebellion and opposition." That is, Ishmael said: "Perhaps when war is written for you and it becomes necessary, you will oppose and not be ready for war." They said: They said, "And why should we not fight in the way of Allah, when we have been expelled from our homes and our children?" This is an interrogative question, meaning how can we not be willing to fight when we have been expelled from our homes, our children, and our family?

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So when fighting was prescribed for them, except a few of them, after Allah had appointed a king for them and they were ordered to fight, they went back on their word and refused to fight, and they did not prepare to fight except a few of them. And their Prophet said to them, "Indeed, Allah has raised up for you Talut as a king." After they asked His Prophet to appoint a king for them to fight against their enemies, the Prophet said, "Allah has raised up Talut as a king for you." They said, "How can Talut be a king over us when we are more deserving of kingdoms, and Talut is a poor and needy man."

He said: "Indeed, Allah has chosen him above you and increased him in knowledge and stature." The Prophet replied: "Allah has given Talut (Saul) superiority over you, one in knowledge and the other in stature." Some commentators have said this. The Children of Israel said: "Talut is not from the family of the Prophets like Moses and Jesus, nor is he from the royal family like David and Solomon. Moreover, he is poor and a dervish. How is such a person worthy of kingship?"

The Prophet replied: "Honor is not based on wealth and lineage. Kingship requires character and merit, and that is not based on wealth and power, but on political knowledge, statecraft, strength and physical courage." He was called Talut because of the fact that he was very tall and was considered one of the descendants of Ibn Yamin. And Allah gives His kingdom to whom He wills, and Allah is All-Encompassing, All-Knowing. The entire world of existence is the kingdom of Allah. The restraint and

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expansion are in His hand. He exalts whom He wills and humiliates whom He wills. When we put the first and the last part of the verse together, it is used in this way that although the world is the kingdom of Allah, and He grants to anyone whatever He wills through His generosity and kindness, and He

does

whatever He wills in it, and it does not occur to anyone to object to Him as to why He did such and such, yet He does what He does out of wisdom, order, and expediency. The Holy Land, the teacher and controller of the world, is pure and free from futility and futility.

And their Prophet said to them, "Indeed, a sign of his kingdom is that there will come to you the Ark in which is tranquility." There is disagreement among commentators about what was in that Ark, which was a sign of Talut's kingdom, and their disagreement is due to differences in narrations:

1- The meaning of the Ark is the Ark of the Torah. When the Children of Israel rebelled and rebelled after Moses (peace be upon him), God raised that Ark from among them, and after they asked the prophet for a sign for the reign of Saul, the Ark descended to earth by angels to Saul. (Ibn Abbas) 2- God sent down to Adam an ark in which were carved the images of all the prophets from Adam to the Last Prophet (peace be upon him and his family) and it was made of boxwood and was three cubits long and two cubits wide. The ark was with Adam (peace be upon him) and after Adam it was passed from hand to hand among his descendants until it reached Jacob (peace be upon him). After that it was in the hands of the Children of Israel until it reached Moses. Moses (peace be upon him) put the Torah and some other things in it and it was passed around among the Children of Israel. When the Children of Israel opposed it, God made the ark dominate them and they stole the ark from them and placed it in dirty places such as latrines and places of filth. Whoever went to that latrines would suffer from hemorrhoids. That is why God took the ark from them and appointed four angels to guard it. When the people asked for a sign of Saul's kingship, He brought the ark to Saul through those four angels. There is another conversation

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here that is related in the narration: He does not seem to be of much use. In it was the chest in which you found tranquility and security from your Lord. Some scholars have stated that the word "sakina" is used in three meanings.

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1- It is the same chest that marked the kingship of Talut and was a miracle of one of the prophets, when it was placed on the battlefield, a sound came out of it that shook the hearts of the enemy.
2- It is the subtleties of wisdom that God instills in the language of a philosopher who is in a position to express wisdom and philosophy. 3- It is the inspirations and secrets that God instills in the hearts of the prophets through revelation, or it is what He manifests and manifests in the hearts of the believers. It is the power, spirit, and light from God Almighty that reassures the fearful and consoles the sorrowful, as He has said in His Holy Book, "So Allah sent down His tranquility upon His Messenger and upon the believers." Some have said that the coffin is the heart, and tranquility is what is in it, from knowledge, sincerity, and remembrance of God, by which hearts become assured, and His coming is a reference to a heart that is a place of knowledge and dignity. (Majma' al-Bayan) Yes, as it is clear from the reports and statements of the commentators, the coffin that marked the reign of Talut, although it was apparently a tangible box and contained secrets and symbols that baffled the minds, but the Quran has an external and an internal, and its internal is also internal, which the infallible count as seven wombs.
And as some scholars have said, there are four levels for Quranic verses, each of which has a wide range: expressions, allusions, subtleties, facts, the understanding of each level of which is related to a level of faith, and just as people differ in knowledge and faith, not everyone is at the same level in understanding Quranic verses and secrets. So perhaps the meaning of the Almighty's saying, "Quietness from your Lord" is self-confidence, stability, steadfastness in religion, and stability in monotheism and certainty of faith, without wavering or anxiety. Because one of the characteristics of faith that reaches the level of certainty is that it makes a person's heart firm like a

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mountain that is not shaken by the opposing winds of his illusions. Also, in the difficulties of life, such as relying on and clinging to the truth, he grasps it with a strong ring that does not break. As there are many verses in the Holy Quran, such as where it says on

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"He is the One who sent down tranquility in the hearts of the believers." And the one who lacks such tranquility and heart-confidence is always caught in the darkness of thoughts and the invasion of corrupt illusions and satanic fantasies, and is overcome by sensual desires and worries and sorrows. Every corner of his mind is affected by the turmoil of his heart's house. Darkness, confusion, and nature have become dark and gloomy, and since the world of nature is always in turmoil, corruption, change, and transformation, it is impossible for anyone who does not hold on to the firm ring of monotheism and does not seek help from the origin of the world to attain that dwelling of the heart, which is the assurance of the soul in the station of monotheism, and as a result, he has made the house of his heart a place and refuge for demons, and like the world of nature that is inside him, it is always in anxiety and decline, and dwelling is not possible for him. How is it possible for someone who has bound himself to such a world to have dwelling possible for him? Just as the world of nature is in constant change and transformation, the heart of a flighty person is also in motion after him. However, the heart of a monotheist is like a mountain, steadfast and steadfast, and is not shaken by the fluctuations of time, because his reliance and attachment are in place, and he has made himself a pillar whose sacred space is superior to the world of nature, pure and free from the dangers of possibility and non-existence. In reality, there is no way for him to transcendence, and of course, such a person has settled in a place of safety and security. Indeed, Al-Mutaqeeen in the position of Amin and the rest of what is left of the family of Moses and the family of Haroon, the burden of the angels, the closest and most private to a person is called his family, and some say that it is his personal family, because the closest to him and the most private is himself in relation to himself. and after that his children and descendants are the closest and most private

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in relation to Boi.
And perhaps the view has two aspects: they have limited the family of the Prophet (peace be upon him and his family) to Ali, Fatima, Hassan, Hussein, and his pure descendants, may God bless them all, because according to Shia and Sunni consensus, Ali (peace be upon him) was the most intimate person to the Messenger of God (peace be upon him and his family) and in terms of lineage, lineage, and position, and Fatima (peace be upon her) was the closest person to the Prophet (peace be upon him and his family) because

she
was the only child left of him and her descendants are the closest people to the Messenger of God (peace be upon him and his family). Rather, it can be said that since women, other than the evidence of time, are not known to be any of the descendants of Fatima, except their leaders, they are also considered to be from the family of the Prophet (peace be upon him and his family), and because the extension of the prayers that were sent to the Messenger of God (peace be upon him and his family) and his family It can also include the wise men.
(And this is a great victory) And perhaps the meaning of "the rest" in the verse that Moses (peace be upon him) and Aaron had left behind was the Torah and some of the revelations that were left with their relatives as a gift and they had placed them in that chest, and since that chest was respected for its contents, they had appointed angels to guard and serve it.
When Saul separated the army, he said, "Indeed, Allah will test you with a river." After the Children of Israel accepted Saul's kingship and submitted to him, a large group of them set out with him to fight Goliath. Saul told them that Allah would test you by making you encounter a river of water on the way.
So whoever drinks from it is not of me, and whoever does not feed him, then indeed, he is not of me. Whoever drinks from it is not of my army and is not counted among the fighters in the way of Allah. And whoever does not drink from it is from me, that is, among the fighters in the way of Allah.

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Except for one who has taken a room in his hand, that is, the sentence is an exception to the sentence, "And he who did not feed me" meaning, "He who did not drink from that river except a handful in the palm of his hand is not one of me."

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So they drank from it except a little. So the entire army drank from that water, except for a few who refused to drink it due to their intense thirst. And in the hadiths and reports from the Shia and Sunnis, it has been reported that the number of those who did not drink from that water was three hundred and thirteen men. In the hadith, it is from the Holy Prophet (peace and blessings of Allaah be upon him and his family) that on the day of Badr, he said: "Today, the number of our companions is the number of the companions of Taloot." And the number of the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him and his family) on that day was three hundred and thirteen. And of that large group, which is said to be seventy thousand or eighty men of war, all drank the water except a few, and they were those who either did not drink from that water at all or were content with a little.

Yes, there has always been a test between human beings (so that the face of whoever has fainting in him becomes black) and the hypocrite and liar are disgraced. See how at the beginning of the matter, Satan's deception appeared when he was ordered to prostrate himself, so that the truth of his satanism would become clear and the sanctuary of the angels would not be polluted by the invocation of the cursed Iblis, and it would be known that he is a satan who has transformed his form into that of an angel.

After that, Adam and Eve were tested in the human race by eating from the tree. After that, Adam's two sons, Abel and Cain, were tested in the bush. Rather, the prophets were also tested in turn, each of them. Also, during the time of each prophet, no one was accepted for their mere declaration of faith except when they came out of the bush of pure testing. This is referred to in the verse where it is said: "Do people think that they should be left to say, 'We believe,' while they are not tested, and We have

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certainly tested those before them, so that Allah may know those who are true and who are not tested." Al-Kadhebeen (The Liars) «1» Surah Al-Ankabut, verse 1.

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(1) Do people think that as soon as they say, "We believe," it will be accepted from them, and they will not be tested. And indeed, We tested those before them until it became clear and clear who is truthful and who is a liar.

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So, whoever steps on the path of Sharia and truth must open his eyes and ears and be careful and watchful of his condition so that he will not be rejected at the time of testing and the essence of his being will come out of the pure testing pot, otherwise he will be disgraced and his lie will be exposed.
So when he and those who believed with him crossed it after Talut and the army had crossed that river,
they said, "We have no power today against Goliath and his army." Apparently, those who said this were the army that had drunk from the water of that river, and the traces of self-worship appeared in them, and they said, "We have no power to resist Goliath and his army." And they turned away from Talut.
Those who thought they would meet God said: Those who thought they would meet God. The commentators say that the word thought in many verses of the Quran means knowledge, and meeting God means approaching with God's reward and mercy. So, based on the meaning of the verse, those who were certain of God's mercy and that they would be rewarded for their deeds said:
How many a small group has overcome a large group by God's permission? How many a few have overcome a large group by God's permission.
And Allah is with the patient and tolerant people. Although the meaning of the blessed verse:

And He is with you wherever you are, the essence of oneness is that He is with every individual believer, in a sense that does not contradict the status of holiness, rather He is with every being, and He is closer to anyone than their jugular vein, or He is closer

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to Him than their jugular vein. However, the
additional characteristic that is attributed to the patient is perhaps due to the additional attribute that is attributed to the patient and self-sacrificing people, especially those who sacrifice their precious lives for the sake of the Almighty. Because the Mujahideen and the Sacrificers of the path of God emerge and appear in them as a result of patience, resistance, firm determination, strength of will, and a new spirit, and they are always alive and eternal in spiritual and divine life. The light of mercy is constantly being bestowed upon them, which becomes their guide and leader until they draw closer to the Almighty. Just as they are with God, God also gives them more care based on their resistance, steadfastness, and steadfastness in their state of servitude, and they are always subject to His mercy and grace. Such a new light and spirit will not be possible for anyone without patience, forbearance, and perseverance in the path of truth, servitude, and the attainment of piety.
And when they went out to Goliath and his soldiers, they said, "Our Lord, pour out upon us patience, and make our feet firm, and help us against the disbelieving people." When the army of Saul, which was perhaps the same three hundred and thirteen men, encountered the army of Goliath and saw that their number was great, and it is said that they were seventy-six thousand men, and Goliath was an old and brave man, they considered themselves weak and helpless against them. That is why they sought refuge in God and sought His help and assistance. And because they knew that victory and victory follow patience, and without patience, steadfastness and perseverance, no one is granted victory and victory (as a result of patience, victory will come), that is why they only asked God for patience, steadfastness and steadfastness, and said, "O God, pour out upon us patience and make our feet firm, and help us against the disbelieving people." Make your steps firm and grant you victory and prosperity through what is honorable. So
they defeated them by the permission of Allah, and David killed Goliath. The commentators say that among those who crossed the river with Saul was a person

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named Isha, and he was the father of David. Isha had thirteen sons, and David was considered the youngest of them all.

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Both in age and stature, David was herding sheep, and considering his smallness and intelligence, his father did not bring him into the battlefield. Saul, by God's command, sought David, and David smote Goliath with a slingshot and killed him, and his army fled in fear.

And Allah gave David the kingdom and wisdom and taught him what He willed. And Allah gave David the kingdom and wisdom and prophethood and made him wise according to what He willed.

And if it were not for Allah to repel and remove the corruption of some, the earth would certainly have become corrupt. And as another verse says in another place, referring to jihad with enemies and explaining its wisdom:

And if it were not for Allah to repel and remove the corruption of some, fasting, and prayers, and mosques in which the name of Allah is mentioned much would have been destroyed. Surah Al-Hajj, verse 41.

And some commentators have interpreted the verse and its likes on the basis of the principle (the conflict of survival and natural selection), which is the conflict of survival on the basis of the principle. Every being is forced to strive to preserve its own survival, and in that the field of what is contrary to its survival conflicts and opposes it, and in that the conflict between the strong and the weak takes place under its influence, and also, as a rule, the natural selection of nature preserves among individuals of one species or among species any species or individual that is more complete and equipped, and makes the rest of the species or individuals extinct. If it were not for the struggle for survival and natural selection, the universe would be destroyed.

In short, it is a natural rule that natural scientists have obtained from experience, and the rule seems to be correct to some extent, but in general, it cannot be confirmed because if it were so, every creature, in order to maintain its own existence and survival, must execute the weak creatures, and the weak generation must become

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extinct alongside the strong. Although this is not the case, it has been known and proven through experience and natural sciences (

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that many types and individuals of strong creatures have become mortal and extinct, and the weak individuals and types that remain are not. Rather, we say that of course the world of nature is based on a firm rule, and causality and disability flow between the parts of the world, but all its parts are subject to a true causality and a real agent, which, based on the wisdom and system of the world, has placed every weak type under the influence of a stronger type, which, in the case of the dominance of the weak type, prevents the strong type from corruption and excess, and that excess and excess that leads to corruption is what we see in refined flour. He created stronger microbes than that and also made them food for the insects of the earth. In the same way, He made each higher being dominate over that which was under it. For example, He made fish dominate over water worms to feed on them, and some of those fish become food for pigeons. In this way, the natural world is prosperous. If it were not for (the struggle for survival), some species would become excessive and corrupt the world.

Since this is the case in the entire natural world, the world of human civilization is also the same. Under a real agent and a true mentor, its corruption must be transformed into righteousness, and its corrupt individuals, who are like superfluous members in the body of society, must be eliminated so that the body of civilization remains healthy. The fact is that any society that is based on a solid foundation and each of its individuals performs their social functions is, as a rule (natural selection), more suitable for survival, and on the contrary, any society whose individuals have gone to extremes and excesses will soon be destroyed and extinct. Perhaps the verse refers to this point that (if some did not defend others, the earth would have become corrupt), meaning that the corruption of some individuals would have spread to the rest and all the inhabitants of the earth would have become corrupt. And since the corruption of human individuals is interpreted as the corruption of the earth, it seems that the

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purpose of the corruption of the earth is the lack of benefit from it. When civilization and human society become corrupt, it is as if the earth has become corrupt, because the other benefits that should be taken from the earth, which is the cradle and burial place of mankind, are no longer available

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As it is said in Surah Az-Zukhruf, verse 9, such peace will be taken away from the people of the earth and all its inhabitants will be shaken. These verses of Allah, the commentators say, refer to the same news that has been mentioned in the previous verses, that by the order of creation of Allah Almighty, one hundred thousand people died at once and then came to life by the will of Allah, and also the next verse, which tells the story of Talut and Goliath, and that Goliath was defeated by his courage and the large number of his army, and David, who apparently was a child at the time, according to the commentators, killed him with a piece of stone. These are signs of the power of Allah.
We recite them to you in truth, and indeed you are one of the messengers, that is, the verses and extraordinary matters that We recite to you in truth and accuracy, and through revelation, so that it may be proven that you are indeed one of the prophets, to whom the news of the past is conveyed to you from the Origin of the Universe, through Gabriel or without an intermediary, and you are the one who informs the people.
As the sages have said, a prophet's theoretical intellect and practical intellect must be at the highest level of intensity and intensity, so that he can comprehend and encompass the world of angels and kingdoms with his theoretical intellect, and be informed about the past and the future, as it was said about Abraham, the beloved of God (peace be upon him), and with practical intellect he can control the possible materials and, by God's will, he can do any kind of control that is not contrary to wisdom. This means that a prophet must have the power and strength to control the material of the creatures and to change the material in any form and manner he wants, meaning that the world of angels will come under his control and control, and he will

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become the manifestation and representative of the divine attributes.

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These are the messengers, some of whom We have favored over others. This refers to the group of prophets who have been mentioned in the Quran and other places, and although they are all prophets and messengers of God, they all share the same principle of virtue, that is, they all have the virtue of prophethood and divine guardianship, but some are superior to others. Not all of those noble ones are in the same rank and position.

Among those who spoke to Allah, some of the prophets, who apparently meant Moses as the speaker of Allah, have assigned him the position of speaker of Allah, although the virtue was not exclusive to that Prophet, as it is stated in the hadith that God Almighty also spoke to the Holy Prophet (peace and blessings of Allah be upon him and his family) on the night of the Ascension. However, the position of speaker of Allah is specific to that Prophet. Whether God's speaking to Moses as a child was a matter of style and quality has been discussed in books of wisdom and theology by scholars and theologians. This is not the place to discuss it here. However, it should be noted that the speaking of God Almighty is not like our speaking to each other, in which we need instruments such as lips, mouth, tongue, voice, and sound to express what is in our minds. Rather, it may be that sound and noise were created in a mountain or tree, and the like, although at that time all parts of the world, even the parts of Moses' own body, were saying, "I am Allah" by a creative command. And Imam Amir al-Mu'minin (a.s.) said in a sermon in Nahjul-Balagha, "He who spoke to Moses and showed him His great signs spoke to him without instruments or speech."

Yes, all beings are true words that demonstrate the attributes of Godliness and eternal existence, but of course, the special status of Moses (a.s.) as the mouthpiece of God has an additional characteristic in that respect, in which respect his prophethood was special with this great gift.

And He raised some of them in degrees and elevated the rank and status of some

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prophets, such as He made Prophet Abraham (

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) a noble and honorable man and called him His Khalil (friend). And Allah took Abraham as a friend and gave David (a.s.) kingship and prophethood and He made the jinn, humans, the wind and birds subservient to Solomon (a.s.). And what master and prophet is Muhammad, may God bless him and grant him peace, who has made his Prophethood superior to all His prophets and messengers in aspects such as the position of the beloved of God, his mission and prophethood over all jinn and mankind, and We have not sent you except as a sufficient for mankind, and the duration of his Sharia until the Day of Judgment, and the abrogation of all Sharia and religions due to his honor, and his being called (a mercy for the worlds and the seal of the prophets), and the height of his position to the level of two arches or lower, and his remaining miracle, the Holy Quran, which will continue to be active until the Day of Judgment, in such a way that no magnificence and miracle can compare with the Quran, and that the word of God, which is both a miracle and a book of law, cannot stand before it, and the miracles of the previous prophets were limited to their own time, and today their followers have nothing in their possession that they can draw a part of and prove their religion, and the virtues and characteristics of his Prophethood are so great that the tongue is incapable of speech and the pen is incapable of expression. If it were not for the same finality and the continuity of his law until the Day of Judgment, it would be sufficient to prove his superiority over all the prophets and the highness of his position and status in the eyes of the scholars of the world. And as they have said, "The gifts are according to the capabilities," of course, each prophet is assigned a position and characteristic appropriate to their position and status, and the superiority of some over others is due to their spiritual perfections and their position in the level of monotheism, knowledge, and love for the essence of oneness, which they interpret as the total divine leadership.
And some mystics say that the last level of faith is the first level of guardianship, the last level of guardianship is the first level of prophecy, the last level of prophecy is the first

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level of mission, the last level of mission is the first level of first determination, and the last level of first determination is the level of finality, and between each level and the next there are many levels.
And since the distance between the possible and the obligatory is infinite, the higher the rank of man, since existence is possible, the higher the possibility of ascending. Although the rank of the Holy Prophet (peace and blessings of Allaah be upon him and his family)

is

considered the highest rank, but since it is possible, it will not reach the obligatory rank, the higher his rank is, the higher he can ascend to a higher rank. Perhaps this is the secret of the fact that we are commanded to send greetings and blessings upon his blessed soul in prayer and other prayers and ask Allaah to raise his rank. Although it has been justified that the benefit of salawat is for us, because he ascends to the extent that it is possible for him to ascend, it has been achieved in relation to his Majesty, because the rank and status of that noble one have reached the status of (the arched sphere). However, since the mercy of Allaah is infinite, and the elevation of the status of man is not limited to the extent that it is impossible to exceed it, the higher the rank of man, the higher the success is for someone who is included in the infinite mercy of Allaah. Therefore, if we put the word in its context, it seems to be the first. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And We made Jesus, the son of Mary, the owner of miracles, such as bringing the dead to life, healing the blind from birth, and the descent of the heavenly throne, and other such miracles. And We chose him and supported him with the Holy Spirit, the Holy Spirit who was pure and clean from human filth and was breathed into Mary by Gabriel. The highest position is his, which he attributes his blessed spirit to himself. And Jesus, the son of Mary (peace be upon him) is introduced in another place with the Spirit of God. And since God is too great to have a spirit, how could the spirit become human? Of course, this is in accordance with the intensity of his closeness and status with the Almighty Creator.

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A question may arise here that the specialisation of Jesus (AS) is seen in spite of the fact that the miracles and wonders of all the prophets were more apparent, if not more, than the miracles of Moses (AS), certainly not less than the miracles of that prophet. So what is the purpose of the specialisation? The commentators answer by saying that because the Jews attributed adultery to Maryam Siddiqah (AS), therefore, in order to remove the accusation of that innocent woman, Jesus (AS) was special among the prophets because he was the owner of both apparent miracles and the divine Holy Spirit, which had been bestowed upon him by God Almighty.

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And perhaps the purpose of his specialisation is the same Holy Spirit as stated in the last paragraph of the verse, "And we confirmed him with the Holy Spirit," which means that his prophethood was special among the prophets, with that Holy Spirit that was breathed into Maryam at his birth, and the miracles and wonders that were appearing and manifesting from him were from the very beginning the same Holy Spirit, not just the purpose of the specialisation.
And if Allah had willed, those who came after them would not have fought after the clear evidence had come to them. If it had been the will and the will of Allah that after all these miracles and wonders that they had witnessed from the prophets, the conflict and dispute would have been removed from them, and their hypocrisy would have been transformed into unity and oneness, and they would have been united by force, then of course the divine decree and the divine will would have been in effect, but since it was contrary to free will, He left them alone.
And since eternal wisdom did not require that unity and oneness be established among them by force, that they should be united with the spirit of faith, that unity and oneness should rule among them, that all should believe in the truth, that a single spirit should be formed from their gathering, and that strife and contention should be removed from among the people, it was that after the prophets, differences arose between their followers and others, and some became believers and some became disbelievers.
And if Allah had willed, they would not have fought, and indeed Allah does what He

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wills. And although some were believers and some disbelievers, if Allah had willed, there would have been general peace among human beings, and they would have stopped fighting and bloodshed among each other. But the will of Allah the Almighty prevails, and what wisdom requires is done.
Since the verse, along with the previous verses, "And if Allah had not repelled people one by one, the earth would have been corrupted" and so on, it follows that the conflict and debate that most of the time takes place between people, and history rarely shows a time when there was no war and bloodshed in one corner of the earth, is due to the wisdom and order of the world. If there were no "struggle for survival" and some did not execute

others,
corrupt blood would have raged in the body of human society and would have corrupted the body of society, and the world would have been doomed to destruction and decay.
"O you who believe, spend from what Allah has provided for you" is an address to the group of believers, "O you who have truly believed, spend from what Allah has provided for you."
Although according to the common understanding of the nouns, spending is limited to giving money, but according to the common understanding, when "al-dhi" is used and the true meaning of the related words is as follows, the command to "spend" includes what God has bestowed upon man, including knowledge, wealth, position, strength, and what people need. He commands the believers to spend and give to the needy what I have given you.
Before a day comes in which there will be no trading, no intercession, and no intercession, it is advisable to send forward what you can for a day in which there will be no business or trade from which you can profit, and you will have no friend or companion to ask for help, no intercessor, no helper or friend to whom you can turn. Rather, all doors will be closed on that day and you will have no way of escape. So today, when you have time for business and commerce, think about the day of your

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poverty and helplessness and spend what God has given you. From this it can be understood that the best provision for the journey of the Day of Judgment is spending and helping people, whether it is through knowledge, wealth, and position, or through the strength of the arm, hand, foot, and tongue. It is as if the Most Gracious God has bestowed such blessings upon man that through them his worldly affairs are secured and his business in the Hereafter becomes a source of income, and the profit from it accrues to him in the next world.

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[Surah Al-Baqarah (2): Verses 255 to 257]

Hint

Allah has no god but He, the Living, the Eternal On earth, He knows what is between them and what is between them and what is behind them يُحِيطُونَ بِشَى ءٍ مِن عِلمِهِ إِلاّ بِما شاءَ وَسِعَ كُرسِيُّهُ السَّماواتِ وَ الأَرضَ وَ ا يَؤُدُهُ حِفظُهُما وَ هُوَ العَلِيُّ العَظِيمُ (255) There is no revelation in the religion as much as the guide مِنَ الغَيِّ فَمَن يَكفُر بِالطّاغُوتِ وَ يُمِن بِاللّهِ فَقَدِ And Allah is Hearing, Knowing. (256) And Allah is He Who brings them forth from darkness إِلَي النُّورِ وَ الَّذِينَ كَفَرُوا أَولِياؤُهُمُ الطّاغُوتُ يُخرِجُونَهُم مِنَ النُّورِ إِلَى الظُّلُماتِ أُولئِكَ أَصحابُ النّارِ هُم فِيها خالِدُونَ (257)

Translation:

There is no God but He, the Living, the Self-Subsisting, the Self-Subsisting. No slumber or slumber overtakes Him. His dominion is in His possession. Who is there in the heavens and the earth that He wills? He knows what is before them and what is behind them. He encompasses no one except with what He wills. His throne of sovereignty, power, and majesty encompasses the heavens and the earth. The guardianship of the heavens and the earth is not difficult for Him. He is the Most High, the Most High. There is no compulsion in religion. God has made manifest and made manifest the path of progress and guidance from rebellion and rebellion. So whoever turns away from

falsehood and embraces the truth and the truth and believes in God, he has indeed grasped a firm handhold that will not break. God is the Hearing, the Knowing. God is
the Friend of those who believe. He brings them out of the darkness of disbelief into the light of faith. And those who disbelieve are the lovers of falsehood.

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And on the path They are false, and darkness leads them from light, and such are the companions of the Fire, wherein they will abide eternally.

Explanation of verses

Allah, there is no god but He, the Living, the Ever-Living, is the least verse of the Quran that has reached the level of virtue in reciting it as Ayat al-Kursi. A hadith has been narrated from Abu Ibn Ka'b who said that the Messenger of Allah (peace and blessings of Allah be upon him and his family) asked me which verse of the Quran seemed the greatest and most magnificent. I said, "Allah and His Messenger know best." He asked three times and I gave the same answer. After that, I said, "Ayat al-Kursi." The Messenger of Allah placed his hand on my chest and said, "May knowledge enrich you, O Abu Mundhir." Then he said, "By the One in Whose Command is my soul, this verse is a tongue that glorifies and praises the Throne of Allah. Whoever recites Ayat al-Kursi after every obligatory prayer, Allah Himself will take his soul and he will be like one who fought with the prophets and was martyred." And also, on the authority of Ibn Mas'ud, the Messenger of Allah (peace and blessings of Allah be upon him) said, "The master of the verses of the Quran is the Ayat al-Kursi and say, 'He is Allah, One, One,' which is greater in the sight of Allah than anything else."

And it is narrated from the Commander of the Faithful (peace and blessings of Allah be upon him) that no sane person would not recite the Ayat al-Kursi and the Amin al-Rasul at the time of sleep, for it is the treasure of the Throne. And it is narrated from the truthful family of Muhammad (peace and blessings of Allah

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be upon him) that he narrated from his fathers, and they narrated from the Commander of the Faithful (peace and blessings of Allah be upon him) that he narrated from the Messenger of Allah (peace and blessings of Allah be upon him) that he said, "When the Ayat al-Kursi was revealed from the treasure of the Throne, every idol that was in the east and the west fell down." And it is also narrated from the Messenger of Allah (peace and blessings of Allah be upon him) that a verse is not recited in a house unless Satan cannot go around that house for three days and no magic can affect it for thirty days. And he said, 'O Ali, learn the verse and teach it to your children.'

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And in another hadith, whoever recites the verse after his obligatory prayers, nothing will prevent him from entering Paradise except death, and no one will continue to recite the verse except a true believer or a worshipper, and whoever recites the verse of the Throne while sleeping, God will protect him, his house, and the houses of some neighbors around him, and there are many other reports and hadiths about the virtue of the verse of the Throne.

Some scholars say that the verse of the Throne has supremacy and honor over every single verse of the Quran, and it is considered one of the most comprehensive and inclusive teachings and characteristics of the science of monotheism, and the spirit of the Quran, the essence and core of the verses, and the spirit of the meanings are contained in it, and the best of the teachings are from the knowledge of the Divine Essence, and His attributes and actions are contained in it, and no verse of the Divine verses seems so comprehensive.

Because "Allah" refers to an essence that is characterized by the necessity of existence and the richness of the essence. There is no god but He. It refers to the monotheism of the essence and the negation of partners, parallels, likes, and opposites. The Living, the Ever-Living "Al-Qayyum" is the One who is the Sustainer of Himself and the foundation of the existence of all beings and every perfection and value that is seen in the possibles. Its

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return is His permanence, because the possible is at the level of essence devoid of any perfection and virtue, and has an essential non-existence that has nothing of itself. The Almighty's saying, "O mankind, you are poor to Allah, and Allah is the Rich, the Praiseworthy," refers to the same essential poverty and existential non-existence.

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"No year or sleep takes Him away" refers to the holy, purifying, negative qualities, because in it is the purification and sanctification of the essence of oneness from the imperfections of the possibles, whose return is through an essential step and an obligatory existence.

To Him belongs what is in the heavens and what is on the earth. This refers to the station of the actions of the Almighty, in which all the worlds of existence, from the tangible and material to the abstract, from the world of souls and minds and the angels who are close to Him, are completely His property, in His grip of authority, under His sovereignty and subjugation, and are subjugated.

He knows what is between their hands and what is behind them. This refers to the scope of His detailed knowledge, in which every individual of the past and future beings and what has happened and will happen in the world are completely encompassed in the eternal and eternal knowledge, revealed and present to the Almighty.

The vastness of His throne over the heavens and the earth refers to the vastness of His detailed knowledge, the vastness of His encompassing dominion, the greatness and authority of the Living, the Exalted, and other secrets contained therein. And He does not fail to preserve them refers to the completeness of His power and the absence of fatigue and weariness in action that is due to physical aspects and natural necessities. And He is the Most High, the Great refers to the height of His divine greatness. So whoever contemplates this blessed verse will clearly see how all the attributes of beauty, glory and the greatness of the origin of the universe are contained therein. "The End" As the commentators have numbered, the verse of the throne is fifty words and one hundred and fifty letters: Allah, there is no god but He, the Living, the Ever-

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Living, the Ever-Living. Allah, the beginning, there is no negation of gender except an exception. It is a masculine absent pronoun, the reference and its return is to Allah, the Living, the Ever-Living, are two names from the beautiful names and two attributes from the attributes of beauty.
In that the blessed verse mentions five of the greatest names of God:
1- Allah. There is a difference of opinion as to whether it is a derivative or a solid noun or an adjective.

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And if it is a derivative, what is the origin of its derivation? Also, whether it is taken from which word, Arabic or Syriac? And many articles have been written on the basis that it is a coincidence among scholars that "Allah" is a knowledge and a name, and is specific to that essence that encompasses all the attributes of glory, beauty, virtues and perfections. And regarding the wording and meaning of Allah in the Bismillah, a brief explanation has been given so that it will not be repeated.
La ilaha illallah illa Huwa comes after the noun of the essence in the position of attributes, meaning that it is the only essence that has no partner or equal in the level of divinity and divinity. The negation of the genus completely negates the divinity of others and confines divinity and servitude to that absolute divine identity. And "Hu" refers to that same essence and identity that is absolutely perfect and at a level of perfection higher than what can be imagined, and is above any perfection and value that can possibly praise Him. How can man encompass the essence that surrounds him and dominates all beings and the multitude of possibilities, so that he can describe that unique essence in a way that is worthy of His greatness and majesty, except in the way that He Himself has introduced Himself.
"Al-Hy" has a similar attribute and indicates durability and stability, and the third attribute is considered one of the attributes of divine beauty, which the verse reminds us of.
And life in humans and animals is called that power which is the beginning of feeling and movement and the beginning of actions which are dependent on sensory

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sensations and the beginning of knowledge, will and consciousness, and the active being of perception is called a living being.
So life in every being is a kind of attribute from which knowledge, perception, feeling and will arise in humans and animals, and in plants the effects of its life are the same power of its name, which when it is lost, the plant withers and falls from existence, and also humans and animals, due to the lack of life, their external effects of feeling, perception and action are eliminated.
And life is a verbal and spiritual commonality between true essential life and accidental life.

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The life that they rightly attribute is true essential life which is the same as the essence, not conceptually, because according to the subjective concept, life, like the rest of the attributes of the glory of the Divinity, is considered other than the essence and one of the attributes. Knowledge, power, will and disposition are necessary for life which is one with the essence of the Divinity and the same as its truth. And the life of every being other than that is accidental and admissible because every living being other than the essence of the Divinity, while characterized by life, may die and become lifeless. In short, in the possible, every attribute and virtue that is found and attributed to it is accidental and outside of its essence, and conversely, in the necessary, every attribute and perfection that is attributed to that holy essence is the same as its essence and its truth and absolute identity.
And although life is spiritual in nature, it has many levels and degrees among its instances, such as existence. The lowest of them is plant life, as stated in the verse, "Allah revives the earth after its death." The meaning of the life of the earth is external effects such as the growth of plants and the development and advancement of plants. The higher level is animal life and human worldly life, which in addition to plant life has sensation, movement, growth, perception, will, and emotions. Above them is human internecine life, which is an intermediary between materiality and abstraction. It is the same as animals in terms of animal aspects of sensation and perception, and it

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is distinguished and unique from animals in terms of perception, intellectual distinction, and the acquisition of sciences and knowledge. This is because the effects of life are from knowledge, power, and the perception of rational things, in that worldly growth emerges from it. Above that is the true life of the hereafter, which is considered above plant life, animal life, and worldly man, because it is a life that does not die. It is a beneficence that does not lack, it is an eternity. which has no annihilation. In several places of the Holy Quran, he introduced the life of this world as a borrowed life compared to the life of the hereafter, and considered it as a small possession and a source of amusement and play, where he said, "What is the life of the world except for the possession of pride" in Surah Hadid verse 2. لاعبٌ وَ إِنَّ الدارَ

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الاخرَةَ لهيَ الحيوانُ لو كونوَ يَعلَمُونَ Surah Ankabut verse 34. However, this true life in the hereafter, which God has praised and called the entire world of the hereafter the world of life, and has made happiness and virtue exclusive to pure life in the hereafter, is a possible attribute, and possible, in its essence, is devoid of existence, life, and any kind of perfection that can be imagined. In its existence, life, and the rest of its perfections, it is based on the existence of the truth and its survival. It has nothing of its own. The reason is that pure life in the hereafter, by comparison with true life, is an obligatory, contingent life, not an essential one. So the conclusion is that only true life, like the rest of the attributes of the Glorious One, is from knowledge, power, will, and disposition that arise from life, in relation to the contingent possibility and in relation to the essential necessity. The Absolute Living is the One whose knowledge encompasses the entire universe and the life of every living being arises from His life, and death and non-existence have no place in His holy realm. Perhaps this is the secret of comparing "living" with "the Eternal." He is the Living and the Eternal, the Living and the Perpetual, who is the sustainer of all beings by His perpetuity. Wherever life and perfection are found, there is nothing other than the representation and manifestation of that eternal individual, the world of the manifestation of His existence and the mirror of His attributes and perfections.

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He is the Absolute Perfect.

In some respects, it can be said that Al-Hayy al-Qayyum is the greatest name of God, as many commentators state, because, as mentioned, life is the source of knowledge and power and the rest of the attributes of perfection, and Al-Hayy refers to a living being that manifests and emerges the vital effects of sensation and voluntary movement in animals, in addition to knowledge, power and perception of rational things in humans.

Therefore, since "Al-Hayy" is an attribute that includes and encompasses all the beautiful names of God, and in its meaning it is the manifestation and emergence of the names of God, it is considered the greatest and most honorable of the divine names. "Al-Qayyum" is an exaggerated form of the word meaning "permanence" and "permanence of self", which is a necessary existence (

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. That holy essence is self-existent and all beings are dependent on Him and all beings are His creations. No being is outside the scope of existence and permanence of that Supreme Being. All attributes of glory and perfection are derived from the fact that they are two blessed names. In other words, all true attributes are derived from the emphasis on His necessary existence and true life. All additional attributes of omniscience, power, and other attributes are derived from the permanence of that eternal Being.

From here it is clear that Al-Hayy, the Ever-Living, is considered the highest and greatest of the divine names and is one of the names specific to the divine essence. Therefore, it can be called the greatest name. Abu Umamah narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he said that the most important and greatest of the divine names are in three surahs of the Quran: Surah Al-Baqarah, Al-Imran, and Taha. Umar bin Abi Salamah said, "I thought that there is no name that is consistent in three surahs except Al-Hayy, the Ever-Living, in Surah Al-Baqarah. There is no god but He. Al-Hayy, the Ever-Living, in Surah Al-Imran. There is no god but He. Al-Hayy, the Ever-Living, in

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Surah Taha. And the faces were stubborn for Al-Hayy, the Ever-Living, in Surah Al-Taha. He takes a year and no sleep. Another attribute of God's glory is that He does not take a year or a night's sleep. The first stage of sleep and its introduction is called night's sleep, and sleep is that heavy feeling that enters the heart. After describing the attributes of beauty and perfection, He has risen from unity, divinity, life, and immortality to the status of attributes of glory and sanctification of the Holy Essence, and has defined and glorified Himself, saying that His strength, power, and greatness are such that fatigue brought on by sleep or a fever cannot enter the holy space of His Lord.
Some commentators say that there is no sleep or a fever in the Essence of Oneness because sleep is a calamity and calamity is not permissible for Him, sleep is change and change is not permissible for Him, sleep is compulsion, meaning it is an involuntary matter and such a matter is not permissible for Him, sleep is for comfort, suffering, and fatigue, and suffering, fatigue, and comfort are not permissible for Him, sleep is against knowledge, meaning

ignorance

, foolishness, and lack of understanding are not permissible for Him, and sleep is the brother of death and death is not permissible for Him. Abdullah Ansari said this when the Prophet (peace and blessings of Allaah be upon him) was asked whether there is sleep in Paradise. He said, No, because sleep is the brother of death and death is not in Paradise.
To Him belongs the dominion of the heavens and the earth, which is exclusive to His divine essence, meaning that the heavens and the earth and all that is therein are the property of God and are under His control.
And the fact that the sentence is a branch of the previous sentence, and perhaps it refers to the fact that since the heavens and the earth and all that is therein are the property of God and are under His control and authority, and the existence of all of them is based on that essence of oneness, and if He is negligent for a moment (the molds are thrown away), rather, they all return to their state of non-existence at once, the first

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is that the controller and planner of the world should not allow sleep and negligence to enter His greatness.
Who is there who intercedes with Him except by His permission? Who is there who is questioned, meaning who is there who can intercede in the delivery of grace except by His command, and He is the absolute sovereign.
Shafa' is the opposite of "witr" and a shafi' is someone who becomes a companion to another and helps him in a good matter and mediates in achieving what he wants and intends.
Some commentators state that intercession is one of the means and intermediaries of delivering good, whether it concerns a creative matter or a legislative matter. In the case of creative matters, the meaning is through the same means through which grace is conveyed from the Almighty without being subject to His permission. This refers to the fact that the means are subordinate to the will of the Almighty and by His will and creative matter they become the means of mediating grace and they await His command. In the legislations, in the place of punishment in the hereafter, by the command of the Almighty, those who are worthy of permission are permitted to intercede and become intermediaries in delivering grace, through which the grace of forgiveness and pardon for disobedient people and mercy is conveyed to the people of faith and piety is conveyed.

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That the verse is like another verse that says: Allah, Who created the heavens and the earth and what is between them in six days, then He established Himself on the Throne, saying: You have no protector or intercessor besides Him, Surah Al-Sajdah, verse 4. And in the discussion of intercession, it was said that just as intercession is applicable to matters of legislation, it is also applicable to matters of creation. (Tafsir Al-Mizan) He knows what is between their hands and what is behind them. There is a disagreement among the commentators about where the reference of the pronoun "Magheeb" appears in their hands and behind them.
1- Their hands means what is ahead of them in worldly affairs and what is behind them

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in the Hereafter. (Mujahid and Saddi) 2- What is between their hands means what has not yet happened in worldly affairs and what has come after them means what has happened to them in worldly affairs, that is, their past and future. (Ibn Jarih) and other articles in which the context is stated.
However, it is better to say that the application of the verse includes what has happened and will happen to man and refers to the fact that all matters are revealed and apparent to the Almighty Creator and encompasses all levels and characteristics of man, what concerns his worldly affairs in the past and future and what concerns his hereafter in happiness and misery and what will follow from it.
And apparently, the verses are separate from each other, first it limits divinity and worship to His Most Holy Essence, and then it comes to the point of reminding man that the true God is the One who is alive, that is, he is perceptive and active, and his actions are not arbitrary, and he is the (Sustainer) who is self-existent and all beings are self-existent. Then, in the position of the distinguishing attributes, with the phrase "No year takes him, nor does sleep take him," it indicates that the true God is the One who is not subject to any change or transformation in His greatness, and with the phrase "He knows what is between their hands and what is behind them," it indicates the scope of His knowledge, which is considered one of the highest attributes of the Almighty

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that there is nothing and no being that is outside the scope of the existence and divinity of that Exalted One, and that what remains hidden from creation is revealed and evident to Him.
And they do not enclose anything of His knowledge except as He wills. This refers to the fact that just as the existence of man, and indeed all possibilities, are limited and under His authority, His knowledge and scope are also limited. Infinite knowledge is specific to the Oneness of God, and He releases it to everyone according to his ability and to the extent that His will requires from the source of eternal divine knowledge. Every knowledge, understanding, and perfection that is seen in the world is a drop

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from the ocean of the infinite grace of God Almighty, and it revives the dead hearts of man with the light of knowledge.
Vast is His throne in the heavens and the earth. “Was” means vastness and spaciousness. The throne is the place of conquest and residence, and what that throne is that is worthy of the essence of Oneness and the power to be attributed to it is a matter of debate among commentators.
1- The meaning of the chair is the knowledge of God, because the book is called a chair (and perhaps it can be interpreted as a preserved tablet). (Abdullah Abbas, Saeed Jubayr and Mujahid) 2- The meaning of the chair is greatness and sovereignty, and the Arabs call the ancient kingdom a chair, and the chair is the origin of everything. 3- The chair is the seat of the family and relatives, and the width of his chair is the heavens and the earth, meaning the sky and the earth encompass my servants. However, it seems that the best explanation is to say that the meaning of the chair is the seat of sovereignty and an allusion to the encompassing mercy and domination of the existence of that eternal individual.
There is a hadith from Abu Dharr Ghaffari that says that I asked the Messenger of God which verse of all the verses is the greatest and most magnificent. He said: Ayatul Kursi. Then he said: There are no seven heavens beside the chair, except like a circle in the desert.

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And it is stated in the narrations that "between the Throne and the Chair there are seventy veils of light and seventy thousand veils of darkness. If it were not for those veils, the attack on the Chair would be destroyed by the light of the Throne." It is from Hasan Basri that the meaning of the chair of the Throne is meant. Some commentators have said that the chair is the name of an angel and the addition of the pronoun Allah is a formal addition that indicates the high status of that angel. It should be known that the Glorious Quran has an external aspect and an internal aspect and a spiritual meaning and a form that the Quran is called "Umm al-Kitab" and each of the aspects that were said is correct in its own

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respect and should be interpreted in its true meaning. Since the general public, either originally or subsequently, are addressed by Quranic discourses and people's understanding is very different and diverse in perception, then the verses of the Quran should be such that everyone can benefit from the divine word according to their understanding and ability.

From this it is clear that the one who interpreted the Throne and the Chair and the like as physical is correct in its meaning, and the one who interpreted the Throne and the Chair as spiritual and said that the Throne and the Chair are the seat of sovereignty and the dominion of God is also correct in its meaning. However, it should not be limited to one direction, but rather it should be interpreted as a comprehensive meaning in a way that includes both form and meaning. It can be said that perhaps the meaning of the Chair is all that God has created, from the heavens and the earth, the worlds and planets, and what is in them and what is outside them, from the higher and lower beings, the spiritual beings, all kinds of angels and abstract beings, and in general all creatures and possibilities. And the fact that He called all beings His Chair is a reference to His dominion, encompassing and guardianship, as all beings are the seat of sovereignty and under the sphere of His divine authority, majesty and greatness. Sadr al-Mutalaheen has a detailed statement here. I will translate a brief excerpt from it. He said, "God has not created anything in the world of form except that its like exists in the world of meaning, and He has not created anything in the world of meaning, that is, the world of the hereafter, except that its truth is in the world of truth.

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And that world of the unseen is the unseen, because the worlds are consistent, and every level of knowledge is an example of a world above it, and the highest level of truth is a level of knowledge, and similarly, the levels are one after another until they reach the truth of the realities. Therefore, whatever is in the world is an example and form of that which exists in the world of the hereafter, and whatever is in the world of the hereafter is an example and phantom of fixed realities and objects that are

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manifestations and representatives of the names of God. Nothing has been created in the world except that it has an example and model in the human world, and we are in fact referring to the Throne and the Chair as an example in the human world. So, the example of the Throne in the outer world of the human being is his heart, and in the inner world of the human being is his human soul, and in the inner world of the human being is his speaking soul, which is the place of the elevation of the Holy Essence, the Caliph of Allah, and the ruler of the body, in that it is the microcosm of the human being. The example of the Chair is in the outer world of the human being, and in the inner world is the natural soul, which is the place of the penetration of the animal soul, which encompasses the seven natural powers of nourishment, nourishment, production, attraction, masking, digestion, and repulsion, and the extension of the capabilities of the body, which encompasses the capabilities of the parts of the body.

And it is very strange and surprising that the Throne, which the Most Gracious has made the place of the elevation of the Most Gracious, is elevated by the statement of the Most Gracious, the Most Gracious, on the Throne, as stated in the Hadith Qudsi: "Neither the earth nor the sky seeks Me, and only the heart of My believing servant seeks Me" and in another place: "The heart of the believer is the Throne of the Most Gracious."

And some have said that the Throne, in relation to the human heart, is like a circle in the desert. (End) And He does not entrust them with their preservation, and He is the Most High, the Most Great. Great is God, Who preserves the heavens, even though their height and the earth, even though their breadth and weight are small and insignificant compared to His divine power and greatness, and He is higher and greater than anything that can be imagined, and He is so great that His greatness and majesty are such that the heavens, even though they are vast, and the worlds, even though they are infinite in number, and the planets, even though they are rapidly moving, seem nothing compared to the greatness, strength, and intensity of the absolute, infinite Being of the Almighty .

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That is, their preservation and maintenance are not burdensome to Him. Yes, the world of bodies and natural things, including the heavenly, terrestrial, and atmospheric beings, with their abundance and vastness of existence, and the entire world of nature and corporeality, are considered few in comparison to the world of souls, and the world of souls is considered small and insignificant in comparison to the world of intellects, abstract entities, and saints, and the world of abstract entities, compared to the world of God, and the manifestations of the Glorious Names and Attributes, have no appearance or manifestation, and are entirely nothing more than a discharge from the ocean of Divine grace. The existence of all beings is due to the grace of mercy and their survival is also bound up with His grace, and His grace has not diminished.

There is no compulsion in religion. Guidance has been made manifest from the false. There is no compulsion in religion, and God has made the path of guidance and happiness for mankind apparent and clear through His messengers, so that whoever seeks guidance may be guided in the way of truth and truth, and the path of guidance may be made clear to him, and he may be safe from deviation, and he may be prevented from rebellion and rebellion of human beings.
Some commentators say that the verse was revealed at a time when an Ansari man had a slave named Sabih and wanted to convert him to Islam against his will, that the verse was revealed that accepting religion should be voluntary and not against his will.
And there is another discussion about the revelation of the verse.
In short, the verse is that accepting religion, which is faith in the Oneness of God Almighty, His Messengership, Resurrection, and other teachings, is not compulsory. Everyone must accept it voluntarily, knowingly, and understand what is there. It is the grace and mercy of God that He shows them the path of guidance and happiness of mankind through reason and the preaching of the prophets. Through the preaching of the prophets, with the help of reason, the rebellion of the sensual powers is prevented and the path to the limit of human happiness is made clear. And after the path of guidance has become clear, whoever wants happiness can freely follow the

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path of guidance until he achieves what he intends.

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From this it becomes clear that the objection of some Christians that the religion of Islam was spread by the sword is completely baseless and baseless because religion is a belief and affirmation of the heart and compulsion has no meaning in beliefs and how is it possible to force someone to have such a belief? Regarding outward actions, it is possible to force someone to do something they do not want to do, but in faith and acceptance of religion, which is an act of the heart and religion is a statement of affirmation and belief, since no one has control over the heart, there is no compulsion. And with this statement it becomes clear that there is no compulsion in religion, it is news, not creation, meaning it informs that a forced religion is not a religion at all. And also, some commentators state that the verse by verse Jihad has been abrogated, which does not seem right because the issue of legislating Jihad is another matter, and that there is no compulsion in religion is another matter. As was said in the previous pages, perhaps one of the reasons for establishing Jihad was to defend against the enemy and protect the lives and honor of Muslims, and another reason was that since the Prophet of Islam was sent for all human beings, he should fight Jihad until the fame of Islam reaches all parts of the world and everyone understands that such a person with the characteristics they have seen in their heavenly books has been sent as a prophet, and people who are worthy of faith will come to him and the proof will be complete for all people. And if His Holiness did not oppose the infidels, his blessed name would not be spread around the world, and then people who are worthy of faith would be deprived of the grace of faith.

So whoever disbelieves in the idol and believes in Allah, the word "idol" literally means rebellion and exaggeration in excess in evil, and its plural and singular are the same. There is a difference of opinion among commentators as to what is meant by "idol" in the verse that puts disbelief in contrast to belief in Allah:

1- The meaning is "idol" (Satan). (Abdullah Abbas)

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2- The meaning is "sanam" (idols). (Muqatil and Kalbi) 3- The meaning is "soothsayer" and "magician". 4- Anything other than Allah that is worshipped and adored is an "idol". 5- The "idol" of every person is his own soul, as it has been said. Indeed, the soul is the authority over evil. Surah Yusuf, verse 53. Since the term "taghut" is derived from rebellion, and all corruption and rebellion arise from the soul of man, it seems more appropriate to use the latter meaning in this context. However, it may be said that everything false is called a taghut, and the prerequisite for believing in God, which is to turn away from the truth and the right, is to turn away from falsehood. Therefore, the prerequisite for believing in God is to turn away from and turn away from anyone other than Him.
And he believes in Allah. Faith is the affirmation of the heart in the knowledge and principles of religion. We briefly discussed in the previous pages whether verbal confession and physical action are part of the essence of faith or not. We said that apparently the truth of faith is the same as the affirmation of the heart, and verbal confession and physical action are the revelation of it, because language is the interpreter of the heart and action is the manifestation of what is hidden in the depths of man. This is because internal faith does not have the rules of faith applied to it until it is confessed in the form of the two testimonies.
He has grasped the trustworthy knot that will not be broken, which is called the knot of the rope of the bucket. The reference to this is that a person who disbelieves in the heresy of the false god and believes in God is like someone who has grasped a strong rope that will not be broken and will never be torn. Of course, this must be the case. Someone who has prevented the rebellion of his rebellious and daring soul and has severed his heart from other than God and has completely strengthened his connection with the status of divinity with the rope of faith and righteous deeds and has tied the bond of his love to God. Such a person is in a safe and secure position. Indeed, the righteous are in a trustworthy position.

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And Allah is Hearing, Knowing. They confess without hearing, and He is Knowing of what is in their hearts and minds. They have gathered the beliefs based on the principles of faith and heartfelt conviction, and everyone is aware of the outward and inward.

Allah is the Guardian of those who believe. The word "Guardian" has many meanings in Arabic and is also used in many ways:
Friend, helper, guardian, possessor of authority, governor, master, master, first to take control, and others that have been suggested by scholars of language. Wherever the word guardian is used, it must be accompanied by a synonym that specifies the meaning, otherwise the word becomes general. Here, the synonym of the meaning is that God is the friend and helper of those who have believed.
He brings them out of the darkness of ignorance, disbelief, and misguidance into the light of guidance and faith. And the fact that he likens ignorance, foolishness, and misguidance to darkness, and faith and guidance to light, may be due to the fact that since light is in the literal sense and not figuratively, as some commentators have thought, they are referring to something that is the appearance of itself and the manifestation of something other than itself. And truth, spirit, and faith are the same that are the appearance, manifestation, and manifestation of the sacred soul of man. Because the human soul and spirit are initially hidden and concealed in the dark veils of nature, if the guidance of the truth does not reach it, it remains in the darkness of nature and foolishness and does not express any activity. And it is the light of faith that comes out of the darkness of nature and ignorance and reveals and manifests its essential simplicity and inner light.
A question may arise here that those who have believed have certainly been freed from the darkness of disbelief and have been united with the light of faith. If faith has been introduced as light, then there is no more darkness left until God brings the believers out of the darkness with the light of faith.

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Because the apparent meaning of the verse is that "they believed" is expressed in the

past tense, which indicates the past, and "they will bring them out" is expressed in the present tense, which indicates the future.
After the verse, it is used in this way: Those who had previously believed will later be brought out of the darkness into the light, and that it is nothing but an acquired result.
Answer: We say that first of all, the present tense is not specific to the future; sometimes it is used in the present tense, and the purpose is to express the state of the believers who have been freed from the darkness of disbelief by believing and are now illuminated by the light of faith.
Secondly, faith has levels. The first level is the confession of the two testimonies, accompanied by a general confirmation. The last level is the investigation into the state of servitude and the state of complete submission and submission. Each level is a higher level of darkness from which one must emerge with the light of faith. A person has fully enjoyed the light of faith when the spirit of faith and the light of Islam has penetrated his heart and he has been completely freed from the darkness of polytheism and idolatry, and every part of his being has been illuminated by the light of faith. This is a light that God has promised to bestow upon those who have embraced Islam and performed the duties of faith, to bring them to complete faith. As He has said elsewhere about them, He has increased them in faith, so He is upon a light. And those who disbelieved, their friends are the tyrants. And as it has been said, they are the tyrants. They say that the Taghut, and since the devils are the foundation and manifestation of falsehood, perhaps the verse indicates that the friend of the one who disbelieves is Satan, not the Most Gracious.
They bring them out of the light into darkness. The Taghut, who are the friends of the disbelievers, pull them out of the light into darkness. As to what is meant by the light that was in the disbelievers and the Taghut pulling them out of the light into darkness, there is a difference of opinion among the commentators, the best of which is that it is said that it is meant by the light that is in the darkness.

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Disbelief is covered by the light of monotheism that God has placed in human nature,

and the devils, through natural and illusory forces, have gained control over man and seduced him. They cover up the light of monotheism that is embedded in his nature with the darkness of disbelief and egoism. Those are the companions of the Fire, they will abide therein forever. Those who became disbelievers as a result of following the tyrants, and they nullified and nullified their original nature, and they nullified the spirit and truth of their humanity, and they lost the monotheism that was embedded in them. They are the companions of the Fire, and their permanent abode is Hell, due to the darkness of their souls, which lack the light of monotheism and have become like fire.

In some reports, it is said that Hell is so dark that its inhabitants come out of the darkness in a state of confusion. Yes, someone who is so caught up in the darkness and obscurity of the soul that he neither sees himself nor recognizes his God, and Satan and the rebellious soul have completely stolen the light of knowledge, faith, and monotheism from him, of course, his permanent abode must be Hell, which is the foundation of darkness and distance from the light of the sun of the existence of monotheism, and he must be accompanied by the devils.

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[Surah Al-Baqarah (2): Verses 258 to 263]

Hint

Have you not seen the one who argued with Abraham about his Lord because God had given him the kingdom? When Abraham said, “My Lord is He who gives life and causes death.” He said, “I give life and cause death.” Abraham said, “Then God brings the sun from the east, so bring it from the west.” So the disbeliever was confounded. And God does not guide the wrongdoing people. (258) Or like the one who passed by. Upon a town, and it was desolate upon its roofs. He said, "Indeed, Allah will bring this to life after its death." So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or

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part of a day." He said, "Rather, you remained a hundred years. So look at your food and drink, it has not become old. And look at your donkey, and We will make you a sign to the people. And look at the bones. (259) How can we stir it up and then cover it with flesh? When it became clear to him, he said, "I know that God has power over all things." (259) And when Abraham said, "My Lord, show me how you give life to the dead." He said, "Do you not believe?" He said, "Yes, but to reassure my heart." He said, "So take Four of the birds, divide them to yourself, then place a portion of them on every mountain, then call them. We come to you in effort, and know that God is Mighty, Wise (260) Like those who spend their wealth in the cause of God is like a grain that grows seven ears of grain, and in each ear there are a hundred grains. And God multiplies for whom He wills. By God All-Encompassing, All-Knowing (261) Those who spend their wealth in the way of God and then do not follow back what they spent. They will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. (262) Kind speech and forgiveness are better than charity followed by injury. And God is Free of need and Forbearing. (263)

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Translation:

Have you not seen the one who was given the kingdom, when he argued with Abraham, when Abraham said, "My Lord is He who gives life and causes death?" He said, "I give life and cause death." Abraham said, "God makes the sun rise from the east, if you are truthful." The disbeliever was astonished and astonished. "God does not guide the wrongdoing people , or like a man who passed by a ruined and ruined town." He said to himself, "How can God give life to these after their death?" So he died, God willing, and We brought him back to life after a hundred years. He was asked, "How long have you slept?" He said, "A day or part of a day?" He said, "Rather, a hundred years." Look at your food and drink, how it has not become corrupt. And look at your own body, which has

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decayed and become disintegrated. And We will make you a sign for the people. And look at the bones of your donkey, how We put them together, then cover them with flesh after it has been used for a purpose." (The beloved of the Truth of Resurrection) became clear and evident, and he said, "I know that God is capable of everything." When Abraham said, "My Lord, show me how You bring the dead to life." God said to him, "Do you not believe in the Day of Judgment?" Abraham said, "Yes, I believe, but I only want my heart to be assured." Then a voice came from the Source of Honor. "Take four doves and mix their flesh together and plant each of them on a mountain. Then call each dove by name, so that they will fly to you in haste. And know that God is All-Mighty and All-Knowing. The example of those who spend their wealth in the way of God is like a grain, a single grain grows seven ears, and in each ear is a hundred grains. God multiplies for whomever He wills. God encompasses and knows all things. Those who spend their wealth in the way of God, then do not withhold their generosity from the poor, nor do they wrong them. Their reward is with their Lord. There will be no fear for them, nor will they grieve. Good speech and seeking forgiveness for the poor is better .

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It is a kind of forgiveness that is accompanied by pain and gratitude (and it should be known that God is self-sufficient and forbearing).

Explanation of verses

Hint

Did you not see the one who argued with Abraham about his Lord? The hamzah “al-mal” is a negative interrogative and is addressed to the Holy Prophet (peace and blessings of Allaah be upon him and his family) as if you did not see, meaning with the knowledge of certainty or with the eyes of certainty, “the one who argued” is a form of argument and is used in a situation where there is hostility and discussion between

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two people and each of them wants to defeat and answer the other in a dispute. The commentators say that the one who argued with Abraham (peace and blessings of Allaah be upon him) about Allah was Nimrod, the son of Canaan, through whom Prophet Noah (peace and blessings of Allaah be upon him) was related, and he was the first person to wear the crown of kingship and claim to be a god. If Allah gave him the kingdom, Mujahid said, two monotheists and two disbelievers would be given the kingdom on earth. The two monotheists were Solomon (peace be upon him), and the whole earth was subject to his command, and the other was Dhul-Qarnayn. The two disbelievers were Nimrod and Bakht al-Nasr. When did Abraham argue with Nimrod before Abraham broke the idols or after? Some commentators have said that after Abraham broke the idols and the fire of Nimrod was lit, Nimrod came to Abraham to discuss and argue about who is the God you call us to worship. Abraham (peace be upon him) said, "My Lord, the One Who gives life and causes death." Nimrod's question, "Who is your Lord and Master?" is based on nature. God has placed the nature of everyone on monotheism. This is because every human being, based on his original nature,

is

anxious towards the truth with his heart, but the eye of the human heart is behind the dark curtains of nature. The weakness of existence, the shortcomings and shortcomings of reason, various needs, natural inclinations and requirements, physical ignorance, the mediation of external means and equipment that the wise planner has put in place to meet his needs. Each is a veil between man and the principle. Out of foolishness and lack of understanding, he always runs after means, and his eyes are closed to the cause of the causes, and he considers the causes to be independent in their effectiveness.

This is because some human beings have become obedient to the desires of the ego and consider themselves and their actions to be effective in matters, and they consider self-confidence as evidence, and they are slaves and obedient to the desires of their

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ego.

And some people consider other than themselves kings, leaders and pillars of the state to be influential in their own benefit and harm. And the worship of idols was of this kind. They believed that idols, which were not inanimate, were imperfect and that they had a status and position with God Almighty, so they prostrated to them and sought help from them. As the Holy Quran informs them that they said, "We worship them only to bring us closer to God." Zulfi knew by their nature that they were inanimate and not the creators of the heavens and the earth. However, since they considered themselves weak and in need of means, and thought that idols had a status and position with God Almighty, they worshipped them and made them intermediaries in grace.

This weakness of existence, foolishness, and various human needs have caused the devils to dominate man with the help of the animal and the seven souls, leading him astray, and in the hope of benefit and harm, they bewitch him with the jewels and ornaments of the world, deceiving him, and beautifying and showing off some things. The love of lusts from women and children, and the curved belts from gold and silver. Surah Al-Imran, verse 12. And some who are higher in status, they consider as the masters of all kinds and consider them as intermediaries in grace. And the lowest and most insignificant of all are those who resort to stones, doors, and rotten and torn graves,

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for things that have no basis, and from those things They seek need without meaning and, out of ignorance and lack of understanding, they think that these have status and position. Those who turn to other than God and seek need from other than God, even though they are Muslims in appearance but in the sense of polytheists, what is the difference between them and those who prostrate to idols? They also considered idols as intermediaries, but they worshipped them independently.

No matter what independent view you have other than God and consider it effective and think that it can do something independently, that is your god and you have

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worshipped and served him.
Look at how the leaders of mankind, the prophets and saints, with their great dignity, led people towards the One God and openly declared, "I am a human being like you." They said, "We are also weak creatures like you, in need and in need of the One Source. We have been commissioned to preach so much that we can guide you towards the One God. If we had acted according to our leaders and walked in their footsteps, we would have been considered the happiest and most prosperous of people."
Ibrahim said: "Then indeed, Allah brings the sun from the east, so command it from the west." In the place of the argument, Ibrahim ibn Nimrod said: "If you think that you give life and cause death, then my Lord brings the sun from the east, so command the sun to rise from the west."
So he who disbelieved was astonished, and Allah does not guide the wrongdoing people. In contrast to the words of Nimrod and his followers, they were astonished and dismayed and could not answer, because their nature testified that He was the God and Lord of the world, and in no way did their imperfect and inadequate existence have any place in the heavens. It was here, on

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that his tongue was cut off and he could not say, "I bring the sun out of the east." However, since he considered himself the owner and possessor of the earth, he believed that the death and resurrection of people were in his hands. He kills whomever he wants and keeps alive whomever he wants.
Or like one who passed by a village while it was empty on its thrones? The previous verse was about monotheism, and the verse and the verse that followed it are connected to this verse and are about the time and quality of the resurrection of the dead on the Day of Resurrection and the rejection of the denial of the resurrection by those who deny it. He said in surprise, "Have you seen such a person who passed by that village?"
Kaf "kaladhi" is a suffix and waw "and hey" is a present tense, it is empty, in the word

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it means empty, arush is plural and arush means ceiling and also means throne. Allah the Almighty said, "And to Him belongs a great throne." There is a debate among the commentators about who that passerby was. 1- Some have said that he was Aziz Sharhiya. 2- Irmia ibn Haliqa and he was from the tribe of Aaron, son of Imran. 3- Khidr was a prophet. 4- He was a disbeliever who doubted the matter of the resurrection.

Also, there are several opinions about where and what kind of land it was. Al-Dahhak said that it was from the land of Bayt al-Maqdis. Ibn Zaid said that it was the land whose dead were those who fled from the plague and died all at once, which was mentioned in the previous verses.

He said, "How can God revive these decaying bodies after their death?" The passerby, not in denial, said, "How can God revive decaying bodies after their death?" In the interpretation of the Spirit of Revelation, he used the following: When the Children of Israel rebelled and corrupted the land, God, as a punishment for their actions, overthrew Bakht al-Nasr, and Bakht al-Nasr entered Syria with six thousand signs and conquered Syria and divided the Children of Israel into three parts, killing some of them and taking others captive, and exiled the remaining part.

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Among them were one hundred thousand sons who were divided among the kings who were in league with each other. Among them was Aziz, who after being saved from their hands, rode a donkey and set out towards Jerusalem. He was astonished by the sight and destruction of Jerusalem and said in surprise, "Will Allah revive this after its death?" How can Allah revive it after its death? He also explains the verse in this way that Aziz's surprise was about the rebuilding of Jerusalem, not the dead, because the pronouns in "his" and "his" refer to the destruction of Jerusalem, not the dead. Therefore, The meaning of the verse is as follows: How does God repair the Holy City after its destruction? (End) Apparently, the explanation does not seem right, let us consider the reason:

1- Repairing it, but rather, it is not a surprising city that a prophet like Aziz would be

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surprised at how it was repaired.
2- Death and life do not come to inanimate objects, and it is in the word of God, "He revives the earth after its death." The death and life of the earth refers to the plants that grow from the earth, not the soil and its buildings.
3- The remaining narration, which states in the verse that Aziz died for a hundred years and came back to life after a hundred years, and his rotten donkey also came back to life, is an apparent evidence that his surprise was about the dead being raised, not about being repaired. Therefore, the meaning of the verse is that Aziz said, "How can the people of the earth come to life after their death?" And the verse is like the Almighty's saying, "And the village was asked," and the meaning is the people of the village, and like the verse that has been seen many times in the words of Allah and also in the words of Fasha, so Allah caused him to die for a hundred years and then resurrected him. After Aziz wondered how the dead would come to life on the Day of Resurrection, he died by the command of Allah, and after a hundred years, He resurrected him in the same way that he had been alive before he died.

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He said: How long did you sleep? He said: I slept for a day or part of a day. He said: Rather, I slept for a hundred years. After We brought Al-Aziz back to life, he was asked by an angel or a voice how long did you sleep? He said: One day or part of a day.
Look at your food and drink, they have not become spoiled, and look at your donkey, and We will make you a sign for the people. Look at your donkey, its bones, skin and flesh have rotted and fallen apart. And We have brought you back to life as a sign from Us, so that the people may know that We have power over all things.
In that the blessed verse shows two signs and symbols for the perfection of His power, one concerning this world, where food and drink naturally deteriorate and spoil in a short time, and food lasting for a hundred years is considered an ordinary impossibility, He wants to make people understand that His power and dominion are above the world of nature, and in the face of the infinite power of the Almighty, nothing is

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conceivable, but rather His will is pervasive and His power is over everything possible, and the natural system has also been adorned with the divine order of creation on the basis of wisdom. The other concerning the matter of resurrection and the world of judgment, where the resurrection of the dead on the Day of Resurrection is a possible matter, and the Almighty, the Wise, is capable of returning souls to their bodies. And look at the bones, how we separate them, then we cover them with flesh. After a hundred years, when the soul of a loved one has departed, it returns to its body and comes to life. The title of Ezzat is given. If you want to see the power of God, look at the rotten bones of your donkey and see how the Almighty, the Mighty, binds the bones together, and makes flesh grow on them, and makes the donkey alive, and arranges the nerves, veins, and all its organs together, and makes flesh grow on them, and makes the donkey alive.

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When it was made clear to him, he said, "Knowest thou that Allah is Able to do all things?" When the beloved observes with his own eyes and sees with certainty the manner in which his donkey was brought back to life after its bones had rotted and its limbs had become stiff, he testifies to the influence of Divine power and acknowledges that he cannot imagine anything impossible in the face of His infinite power. And when Abraham said, "My Lord, show me how You revive the dead," he said, "And will you not believe?" When Abraham (peace be upon him) said, "My Lord, show me how I will see how the dead are raised," the source of the glory of Oneness is addressed, "Do you not believe in the Day of Resurrection?" Because the matter of the resurrection is so important and human minds are incapable of understanding its truth, the quality of its occurrence, and the manner in which it will take place, even a prophet like Ibrahim Khalil, with his greatness and high position, asks his God for a vision that will take him from "knowledge of certainty" to "eye of certainty" and allow him to see the quality of its occurrence with his eyes, and for his faith to reach the level of certainty. This is what happened when he said, "My Lord, show me how you revive the dead." And he was asked if he did not believe, and

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he said, "
Yes, but that my heart may be reassured." He replied, "Yes, I believe, but I want my heart to be reassured."

Protest

How could Abraham ask for a vision, even though the prophets, especially those who are called the "Ulu' al-A'zm", have reached the level of vision and clarity in knowledge and must see with their own eyes the world of this world and the hereafter, and after seeing it, there is no point in asking about its nature?

Answer

Yes, no one other than the Prophet has knowledge of the Prophet's taste and degree of mysticism.

However,
it is clear that the worlds of existence are revealed to the eyes of those chosen ones, and the news they give about the world of the grave, the barzakh, the resurrection, and other things is based on revelation and intuition, and is accompanied by revelation. Unless they have such knowledge, they are not worthy of revelation, not because they only hear revelation through their ears and eyes or see the kingdom. What is the difference between seeing with the eyes and seeing with the eyes? The eyes of the heart have influence on rational matters, spiritual generalities, and abstract beings, but regarding the senses and material, particular beings, it must be perceived through physical instruments. Because God has honored man with the ability to perceive every type of sensory beings, the eyes of the heart are specific to spiritual matters and the perception of abstract things and our supernatural worlds, and the eyes of the head are specific to natural bodies and material beings. Although the eyes of the heart can also perceive material things, but generally and the existence of the effort that the perception of the existence of details within the generalities is revealed and manifested to its people, not in detail and individual characteristics.

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So perhaps Abraham's desire to see the resurrection of the dead was that after he had knowledge of the worlds after death through discovery, revelation, and revelation, because it was about material and physical matters, and the characteristics and qualities of the material had to be seen with his eyes, that is why he asked God to see with his eyes.

In more precise terms, although Abraham (AS) was a child of the resurrection of the dead by virtue of his intellect, divine power, and inner insight, yet by virtue of his physical powers and the tranquility of the animal soul that is necessary for physical life, he desired to see what his heart sees at the level of the sense of sight and head, so that his noble soul might find peace in both directions regarding physical matters. That is why, in response to "أَ وَ لَم تُؤمِن," he said, "Yes, I believe, but I want my heart to be at peace with respect to my physical powers as well." (And Allah knows the secrets of His words.)

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He said: So take four of the birds, and divide them into pieces. After Abraham's request was accepted, it was said: Take four pigeons. The word "sir" in "sir" literally means to make them familiar and inclined to you, but it is known among the commentators that the next sentence is as follows: Take four birds and divide them into pieces. Then place a part of them on each mountain, and call them, and they will come to you in haste. After you have divided them into pieces, place each part of it on a mountaintop and call each of them by a name, and the owner of that name will answer you and come to you in haste.

And know that Allah is Mighty, Wise, so that you may know that Allah is the Almighty and the Just. In Tafsir Qummi, Ali ibn Ibrahim narrated from his father, from Ibn Abi Umair, from Abi Ayyub, from Abi Basir, from Imam Sadiq (a.s.) that: "Abraham (a.s.) saw a carcass lying on the shore of the sea and the wild animals and beasts of the land and sea were eating it. He was surprised and said, 'O my Lord, show me how you give life to the dead.' He said, 'So take four of the birds.'" Until the end of the verse, it was that Abraham took four birds (a peacock, a rooster, a pigeon, and a crow), and after

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killing them, he pounded them together and mixed their parts together, and placed each part of the pounded meat on top of a mountain, and he took their beaks one by one, and named them after them. He called the dove and said, "Come to life by God's permission and command." Then the pieces of flesh separated and each of them formed a body and flew towards Abraham. Then Abraham said, "Indeed, Allah is Mighty, Wise." (End) As it is clear that the verse and the preceding verse are among the highest evidences and the best reason for proving the physical resurrection, which on the Day of Resurrection, the human soul returns to its earthly physical body.

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Protest

Apparently, the hadith is as follows: When Abraham saw the dead man being eaten by wild and marine animals and every part of his body becoming part of an animal, the same doubt about eating and being eaten that is well-known among those who deny the resurrection, he thought that on the Day of Judgment, how will the parts that have become part of another body be reborn? Will the eating body be revived or will it not be reborn? Both will be resurrected. Because if the reborn body is assumed to be part of the eaten body, there is nothing left of the reborn. You could say that on the Day of Judgment, its parts will be reunited and the soul will return to the body. Therefore, only the eating body must be revived, not the eating body, and it is not possible for both to be resurrected. And the verse that says, "Take four birds and mix their parts together," does not answer the doubt about eating and being eaten until the end of the verse, because the parts of those birds existed separately and were not part of each other. They eventually separated from each other, and after being reunited again, they will return to their original state.

Answer

The same verse also refutes the doubt about eating and being eaten, because if the sages say that the thingness of a thing is in form, that is, a specific form, not in person or in

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"matter", then when those four pigeons cooed together and they went out of the animal and dove forms, so that the parts of each of them were mixed together, they were no longer called doves. At that time, when they were mixed together, the existence of a dove disappeared, and after the materials came together, with the permission of the Almighty, they found a new life. Similarly, when a human being is eaten by an animal or another human being, the human being is not seen as part of another animal or human being, but rather the human form is taken from him and is preserved with the Preserver of the Image. Also, his human life is dependent on his human soul, not dependent on the parts of his body, until you say that when an animal or a human being eats a human being, it becomes part of him. And regarding being eaten on the Day of Judgment, you raise the doubt about eating and being eaten. Yes, the soul of the animal, which is caused by the vapors that emanate from the heart, is dependent on the body, which also dies.

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becomes mortal and becomes part of another. It is not possible, but it can be said that the human body, as well as its active powers of nutrition, digestion, and other bodily functions, is the body of the human soul that separates from the body at death, and that which remains, which is called the body, is in fact nothing more than a skeleton and a form of the real body. The real body is the shadow of the human soul and its radiance, and wherever the human soul is placed, its actual and real body is with it. As it has been proven by reason and tradition that in the world of Barzakh, the soul is accompanied by an exemplary form, which is its actual form. Don't you see that in many reports it has been reported that on the Day of Judgment, everyone will enter the Judgment in the form of his actions? If it were not for the fact that the real human body is the result of the soul and the radiance of his soul, how would the body appear in the form of morality on the Day of Judgment, when everything truly appears and manifests itself?

In short, nothing is diminished from a person's human reality when he dies, only the raw material of his body changes into another form, and the world of the world is

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destroyed and all forms of physical and material beings are executed. And by the meaning of the Almighty's saying, "On the day the earth will be changed into something other than the earth," meaning the day the earth will be transformed into something other than the earth, it can be attested that when the world of the world is destroyed, the material beings that the ancient sages called "monsters" and the modern sages called "forces" or "ethers" or whatever they call them, will be transformed into an afterlife form. By the decree of the Almighty, human souls will be secondarily attached to the same raw material. At that time, a barzakh form will be attached to the remaining one by a creative order, and man will undergo another transformation and enter the afterlife with his soul and body, because the raw material, which is called the material of the materials, is capable of being transformed into any form, and a new life that is worthy of the world of the resurrection will smell of being transformed, so that in addition to spiritual punishment and reward, he will also taste physical punishment and reward, because physical perceptions are dependent on The body is a physical device, and the body is a combination of matter and form. Form without matter is not called body, and matter without form is not called body. If we want to discuss spiritual and physical dimensions, it will be a long story, and we have mentioned a brief summary of it in the book Resurrection and the Last Journey of Man. Anyone who wishes to do so can refer to it.

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The parable of those who spend their wealth in the way of Allah is like a grain of wheat. Quranic verses and prophetic hadiths and others are used in such a way that one of the pillars of the religion of Islam is spending in the way of Allah and helping and supporting the poor and needy. Rather, it can be said that after the principles of knowledge, Islam revolves on two pillars: one is prayer and the other is zakat. If one of the two pillars is disrupted, the wheel of Islamic civilization will lose its activity. Do you not see how the Holy Quran repeatedly commands prayer and zakat, and that in many verses it equates zakat with prayer? Perhaps this is the reason why if the two principles are carried out in the right measure, the body of Islam will be balanced and

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established. Because through prayer, the state of servitude, which is the essence and core of knowledge, is achieved, and through zakat and spending the wealth of human society, which is the beginning of achieving happiness, And virtue is orderly, then Islam is established on the right foundation.
Any society whose horizons of its individuals are close to each other in terms of livelihood and life, and on an orderly law where each level is one degree and a little difference between them compared to the higher level, that society is balanced and its individuals are in harmony with each other and each one acts according to his duty. However, if the society loses its balance and a gross difference arises between the individuals in terms of wealth and possessions, discord and hostility spread among them and as a result, none of the individuals act according to their duty and since there is no firm law ruling among them, that society will soon dissolve.
And also, since this world is the prelude to the Hereafter, and as they have said (Whoever has no livelihood, no resurrection),
the affairs of a person whose livelihood is not regulated will never be regulated. This is why the legislator of Islamic law has strictly ordered the spending of wealth, so that the rich should share a part of their wealth with the poor, so that the poor can be freed from the hardships of poverty, and the rich, with the excessive love they have for their wealth, if they spend in the way of God, will be worthy of a great reward.

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This is why the legislator of Islam sometimes encourages people to spend their wealth with the promise of reward, sometimes with the threat of punishment, sometimes with growth and increase in wealth, and sometimes with forgiveness and atonement for their sins, so that the horizon of the poor's life may be somewhat higher and the rich may also have their wealth somewhat reduced. By this means, the poor and the rich may come to an agreement and join hands to raise the palace of civilization, and all members of society may live a peaceful life together and reform themselves in this world and the Hereafter. This is also because of the love of the world that arises from It is from wealth and wealth that it comes out of the hearts of the rich and through this

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means they draw near to the mercy of God Almighty. Seven ears of corn have grown, in each ear a hundred grains of grain. Spending in the way of God is for the sake of pleasing God without showing off, fame or any other reason other than through servitude. It is like a grain that comes out of the ground and has seven ears, and in each ear a hundred grains. This refers to the fact that one ear increases seven hundred times and that it is the result and worldly benefit that results from spending in the way of God.
And Allah multiplies for whom He wills, and Allah is All-Encompassing, All-Knowing. And Allah increases and increases for whom He wills. There is no doubt that there is no room for exaggeration and vain doing in the holy place of Allah, and His will and desire are based on law and wisdom. Therefore, when He says, "I will increase for whom I will, He does not increase without direction." Both His giving, provision, and expansion are done based on wisdom and the order of the universe, and His withholding and withholding of His grace are based on the principle of the honor of creation. In one place, He promises double, in another place, He promises seven hundred times, and in another place, He promises ten times for every good deed. It should be known that there are effects and properties to the principle of charity, regardless of other properties that may be attached to it. For example, if a non-believer donates something out of affection and compassion without the intention of being close to someone, the external effects are that his wealth or the wealth of his children increases and increases to a certain extent

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and he also becomes a friend to him, and he is also protected from the evil of the poor. In short, his worldly life is regulated by charity.
And if a Muslim does such a thing out of faith, his benefit will be many times greater, and its external effects will be many times greater, both in this world and the hereafter. And if it is accompanied by other good qualities, such as purity of intention, purity of wealth from forbidden things, and a place where it can be reached, then of course its external effects will be multiplied by the increase in wealth and the rest of the effects.

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And Allah is All-Encompassing, All-Knowing. This refers to the vastness, reach, and encompassing of His knowledge, which He bestows with His infinite power whatever He wills, and He is All-Knowing and All-Seeing of everyone's deeds and intentions, and He rewards everyone according to their deeds and abilities.
Those who spend their wealth in the way of Allah, then do not follow up what they spend with a backbiting or harming anyone.
For them is their reward with their Lord, and there is no fear for them, nor do they grieve. Those who spend their wealth in the way of Allah the Almighty, without any intention of gain, with pure intention, and without leaving a burden on the poor, their reward for their good deeds is with their Lord. Apparently, the verse indicates that for such a person, in addition to the increase of their wealth by seven hundred times or more, their reward in the Hereafter is reserved with their Lord. The increase in wealth is the temporal and worldly effect of spending, and its afterlife effect is in its place.
And there is no fear for them, nor do they grieve. Being exposed to something unpleasant is frightening, and the lack of something desirable is sad.

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Perhaps this refers to the fact that since the reward for every action should be worthy of that action, whoever spends his wealth with the excessive love that he has for the sake of pleasing God Almighty, and thereby removes the fear of poverty from the poor to some extent, God will remove the fear of poverty in this world and the fear of punishment in the Hereafter from him and make him safe. Also, since he does not make the poor suffer or cause him pain or sorrow, God will make him safe from the sorrow and grief of the Hereafter.
And perhaps the meaning is that such a person's reward for his deeds is secure with God. He should not be afraid of spending because of his poverty, nor should he be sad and distressed because his wealth has gone from his hands. Rather, he should know that his wealth remains with God and will be multiplied and increased in abundance.
A good word and forgiveness are better than charity followed by harm. A good word and seeking forgiveness are better than charity and spending that is accompanied by

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harm to the poor.
The rich person in front of the poor beggar is either one who does good and gives him charity but then follows him with a verbal wound, or one who does not show any consideration and passes by, or one who does good and does not show any verbal wound or harm. There is a verse in the poem that says that when you do good to the poor, you should avoid hurting the poor with harsh words or in any other way and break their heart. And when you do not spend on them, at least make their heart happy with good words and verbal kindness. Perhaps the meaning of forgiveness is that whenever the beggar acts harshly and speaks inappropriately due to lack of kindness, you should cover up and you should reject his kind words. If you do this, it is better than giving something to the poor and breaking his heart, because the wealth you have given will soon disappear, but the wound in his heart that has been hurt by your verbal wound will not heal soon.

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And Allah is Rich, Forbearing, God is Self-sufficient and Rich in Nature. If He wills, He makes the poor rich. Of course, there are secrets in that. One is the honor of creation and the system of the universe, which is that not all people are equal in wealth and prosperity. And the other is the grace and generosity of God, which requires that whoever He bestows with grace, the rich receive grace through forgiveness, and the poor receive the full result through patience and tolerance in poverty, which is a great calamity.

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[Surah Al-Baqarah (2): Verses 264 to 269]

Hint

O those who believe, do not waste your charity with a man, and who spends his wealth رِاءَ النّاسِ وَ لا يُؤمِنُ بِاللّهِ وَ اليَومِ الآخِرِ فَمَثَلُهُ كَمَثَلِ Safwanالقَومَ لا يَهدِي اللّهُ وَ فَأَصابَهُ تُرابٌ عَلَيهِ The

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disbelievers (264) and the like of those who waste their wealth and seek the grace of Allah and establish it for them أَنفُسِهِم كَمَثَلِ جَنَّةٍ بِرَبَوَةٍ أَصابَا وَبِلٌ فَآتَت أُكُلَهَ أِعفَينِ فَإِن لَم يُصِبها (265) Or He wills one of you to dwell in Paradise From oranges and grapes, from the fruits of the tree, and from them are the fruits of the great trees And for her is forgiveness, and she will not be afraid of anything between Allah (266) Or, O thou who art afraid of the signs! We brought you forth from the earth, and you did not seek evil from us بِآخِذِيهِ إِلاّ أَن تُغمِضُوا فِهِ وَ اعلَمُوا أَنَّ اللّهَ غَنِيٌّ حَمِيدٌ (267) الشَّيطانُ He gave you poverty and commanded you immorality and Allah gave you forgiveness and grace and Allah وَاسِعٌ عَلِيمٌ (268)

He came to wisdom from him who willed and from him wisdom only said good and evil and what يَذَّكَّرُ إِلاّ أُولُوا الأَلبابِ (269)

Translation:

O you who believe, do not give your charity in vain, like the one who spends his wealth to be seen and to be seen by people, and does not believe in God and the Last Day. The example of such a person is like that of a grain of wheat

that

is scattered on a hard rock, covered with dust, and heavy rain falls on it, and its dust becomes dust, so that they cannot obtain any benefit from it. And God does not guide the disbelieving people. The example of those who spend their wealth seeking the pleasure of God, with complete confidence in themselves, is like that of a grain that is scattered on a flat land, and heavy rain falls on it, so its yield doubles. But if heavy rain does not fall on it, but a gentle rain falls on it, and it yields fruit, and God is Seer of what he does. Would any of you like to have a garden of date palms and grapes, under which water flows, and in which is every kind of fruit, and he reaches old age? And if he has small children, then a fiery wind blows and burns up all his produce. (This is the example of those whose deeds are for show and display.) Thus does Allah explain to you His verses that you may reflect.

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O you who believe, spend in the way of Allah from the good things you have earned and from what We have brought forth for you from the earth, and do not spend from what you yourselves are unaware of. And know that Allah is Self-sufficient, the Owner of Praise.
Satan promises you poverty and commands you to indecency and wrongdoing. Allah promises you forgiveness and favor. Allah is the Owner of infinite mercy and is All-Knowing.
Allah grants wisdom and knowledge to whom He wills. And whoever is granted wisdom, He has granted him much good. And none but the men of understanding understand.

Explanation of verses

O you who believe, do not invalidate your charity by giving it to the poor and needy and by causing harm. Apparently, the meaning of invalidation in the case of favors and harms

is
that giving and benevolence to the poor is effective when it is not accompanied by favors and harms. Like the one who spends his wealth to be seen by people and does not believe in Allah and the Last Day. The one who invalidates his charity by giving it to the poor and harming them is like the one who spends out of hypocrisy and to be seen by people, because he does not believe in Allah and the Last Day and his only goal and perspective are people. So just as the act of hypocrisy is invalid It has no worldly or hereafter effect. Similarly, showing favor to the poor and harming him in return for something that is done to him is like that of a well, on which dust falls, and a wind blows upon it, leaving it a stone, unable to overcome anything of what they have earned. The action of a hypocrite is like a soft stone on which a little dust has settled, and the dust is washed away by large drops of rain, and its stone and darkness become apparent.
The simile apparently refers to the fact that just as the scattering of seeds on a hard rock

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covered with a little soil, even though it is initially thought to be fertile before heavy rain falls, when it rains, plants emerge from it. When the rain falls, its stone appears, and the seed that was scattered on it has also become rotten, so is the case of a hypocritical person when the rain of God's wrath falls and the veil is lifted from the work. On the Day of the Tribulation of the Curtains, its darkness, stone, and hardness of its interior become apparent, and contrary to what was expected, it becomes clear that the seed of life has been wasted and will not bear any fruit from its deeds. At that time, the verse becomes true: "And We have passed on to what they did from their deeds, and We have made them futile and scattered" in a hadith from the Messenger of Allah (peace and blessings of Allah be upon him and his family) who said: "On the Day of Resurrection, a man will be brought to the grave of the righteous." They bring the smell and say, "We gave you wealth, what did you do?" He says, "I gave you charity, I spent." They say, "You did it so that people would say so-and-so is generous and honorable." They bring someone else. They say, "We gave you strength and courage."

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They say, "What did you do?" He says, "We fought." They say, "You did it so that people would say so-and-so is brave and courageous." They bring someone else. They say, "We gave you knowledge," What did you do?" He says, "I learned knowledge and others tested knowledge." They say, "You did it so that people would say so-and-so is a scholar and a scholar," and they send all three to hell.
And the example of those who spend their wealth seeking the pleasure of Allah is likened to the example of those who spend their wealth seeking the pleasure of Allah, in contrast to the actions of hypocrites who do not receive any results or results from their actions. He likens the actions of those who spend their wealth out of self-confidence for the pleasure of Allah to being like someone who sows seed on a flat land and heavy rain falls on it, so that its yield doubles, and when the land becomes flat and fertile, it bears fruit even with a little rain. The last sentence of the verse may refer to the fact that when an action is free from hypocrisy, even if the action seems small, it grows, and the small becomes many and the small becomes numerous.

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And Allah is Seer of all your deeds, actions, and intentions. Indeed, an action reaches its goal when its exterior is adorned with the beauty of Islamic manners and customs, and its interior is purified from thorns, chaff, and filth of the world, and is cultivated with the spirit of faith, piety, and purity of intention. Such an action is accepted in the sight of the greatness of Allah and is worthy of a worthy status and dignity. That is when one grain is equal to seven hundred, or rather, twice as much. So the main thing that should be observed in acts of worship is correcting the intention, which is a very difficult task. There is a hadith from the Holy Prophet (peace and blessings of Allaah be upon him and his family): "For every act there is something new." The result of an action is the same as the intention of the doer. It is not that you think in your heart or say with your tongue that you are doing the action for the pleasure of Allah and to be close to Him. You may lie. If you want to know what your real purpose is in your actions and deeds, look carefully at your inner self (

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and see which aspect of this world or the Hereafter or the love of the truth has prevailed in your heart. If the desire for worldly pleasures has prevailed in you, such as the love of wealth or position or anything else, know that all your actions and deeds revolve around it, even if it is in the form of worship and you think that you are doing it for Allah, because all the organs and feelings of a human being are subordinate to his heart, and no voluntary movement is issued from him except by the command of the heart. The reason is that the intention is not separated from the action. And if the otherworldly aspects of longing for Paradise or fear of Hell prevail over the heart, those actions that are based on selfishness and self-love are not outside of it. Although some scholars have said that this is a call to innovation, meaning that the intention of such a person is to act in obedience to a master in order to exchange favors in the Hereafter, it can be said that in this case too, the action is not pure unless it has value in the sight of God. In fact, such an action is self-worship, not God-worship. Even as some mystics have said, if in worship the intention is to truly draw near or to gain pleasure from worship, it is also a hindrance to sincerity, because in this case too

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one is looking out for oneself and seeking a position and status. Rather, it is pure in that one is completely free from selfishness. That is when divine love takes hold of the heart and that same love requires connection and closeness, and the limbs and organs are busy serving and achieving the pleasure of the beloved at the behest of the self, not if the purpose of worship is to gain nearness and status with God or to gain worldly or otherworldly benefits from worship, which will lead to a return. All of this becomes self-worship, not God-worship.

Would any of you like to have a garden of date palms and grapes, with rivers flowing beneath it, in which he has all kinds of fruits? Again, for clarity, the hypocrite's action is likened to a garden in which he has planted all kinds of trees and date palms, with water flowing beneath them, and with abundant fruits.

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And the old man struck him, and he had weak offspring, and a whirlwind with fire in it struck it, and it burned. And the old man, who had taken possession of the palm grove, and he had small children, who should have been able to provide for himself and his children with the palm grove, suddenly a wind and lightning struck and burned the palm grove. Thus does Allah make clear to you His signs, that perhaps you may reflect.

See how God compares the act of hypocrisy and harming the poor to someone who has worked hard for a lifetime and has prepared a garden and a palm grove to provide for himself and his children, and is happy that in old age and depression, the result is like a thunderbolt that wastes his efforts and leaves his hands empty. This is the case with someone who nullifies his actions by showing off or showing favor to the poor, and harming the poor. Show off is like a fire that burns and destroys all the fruits of a person's good deeds.

Some commentators state that in the case of showing off and showing favor to the poor, the reward of the action is nullified, but it is better to say that the right action was not done from the beginning until it became worthy of reward, and later showing off or harming the poor was nullified, it was only a form of worship, because show off

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occurs in the spirit of worship, which is the same intention that motivates the action. O you who believe! Spend from the good things you have earned, in that blessed verse commands the believers to spend from the purest wealth that you have earned, which is lawful and pure wealth that you have earned through lawful means such as trade, agriculture, industry, or other deeds, because God is pure and accepts pure deeds.

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And do not choose the bad from it, you spend it, and you are not the ones who take it. It is said that when the Ansar group brought dates for charity, by the order of the Prophet (peace and blessings of Allaah be upon him and his family), they tied the dates and hung them between two poles so that the poor could eat from them. People used to choose bad dates from among the dates. When the verse was revealed, it was forbidden to do so, and it was said that one should choose pure things in giving, not the low and leftover things, which if they were given to you, you would take with grudging and regret.

Except that you should be immersed in it. The commentators say that the phrase "except that you should be immersed in it" has been read in several ways: Zuhri read it with the opening and closing of the mim, Hasan Basri read it with the opening and closing of the mim, and some others read it with the closing of the mim and they say that the correct reading according to the public is that with the closing and closing of the mim, it is taken from the closing of the mim and the winking of the eye. The verse refers to this: Do not give anything to the poor, which if someone were to give you something like that, you would not take it except out of reluctance and out of spite because of its lowliness and insignificance. For example, most people do good to the poor by giving food, clothing, or anything else that they no longer need, while in the above verse the believers are commanded to spend from the purest products of their earnings. In another place, you will not attain righteousness until you spend from what you have earned. You love the devil. He threatens you with poverty and commands you to immorality. The devil threatens you with poverty and commands you to do shameful things, such as being stingy and hoarding wealth by any means possible, and

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even to be generous in transactions, stealing, and committing unjust acts. He advises you to hoard your wealth, and if you give generously, your wealth will run out and you will become needy, unaware that spending on time is like a business transaction in which there is no loss or damage. As has been experienced, generous people never hesitate.

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And they do not become poor. It has been seen many times that their children and descendants have become rich and respected. What is the worldly result of generosity? What is the place of the afterlife effects? In the hadith, generosity is a tree in Paradise that has many branches. Every generous person who takes hold of one of the branches will enter Paradise. It is even mentioned in the hadith that Hatim goes to Hell for his disbelief, but the fire will not burn him for his generosity. However, it should be known that generosity is different from wastefulness, extravagance, and extravagance. Generosity is the giving of wealth to those who deserve it and in cases that reason and the Sharia consider good and appropriate. And Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing. Satan promises you poverty due to his inherent poverty and the long-standing enmity he has with the children of Adam. And Allah promises you forgiveness and benevolence through His grace and generosity, and He has included happiness and virtue in benevolence and benevolence, where He says, "And whoever fears his own stinginess, then those are the successful." One of the commentators says this: Here two promises are mentioned, one from Satan and the other from the Most Gracious God. Satan's promise is arrogance. The Most Gracious's promise is a promise of arrogance. Satan's promise is a promise of greed. Satan's promise is a promise of mercy. Satan's promise is a promise of reward and forgiveness. Satan's promise is a lie and a lie, and the opposite of reality. The Most Gracious's promise is truth and It shows the true reality.
So do not be arrogant with the promise of Satan, for he is your enemy and you also take him as an enemy. Do not worship Satan, for he is a clear enemy to you. He calls

TAFSIR MUSHAF E FATIMA ALHA SALAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

you to sin and frightens you with a slander. And God, the Most Gracious, will guide you and make your task easy, and promise you good and raise you to a high rank. And God, the Most High, is the Self-sufficient, He promises you bounty, mercy and forgiveness. His bounty is abundant. His promise has no successor. He is abundant in bounty and is ancient in goodness. So you should protect yourself and do not block the path of the infinite bounty and generosity of God with the whispers of Satan. (Tafsir Abu Al-Futuh)

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Wisdom is given to whomever He wills, and whoever is given wisdom has indeed been given much good. The meaning of wisdom, which is described as much good, has been given in different meanings in the narrations and books of the commentators of wisdom, and we discussed this to some extent in the explanation of the verse: "Our Lord, and send among them a messenger from among themselves, reciting to them Your verses and teaching them the Book and wisdom." And some mystics say that wisdom is worldly knowledge, while others say that it is the divine light by which one distinguishes between inspiration and obsession. Others say that wisdom is the abstraction of the head and the emptying of the heart of anything other than God. The best opinion is the first opinion, which is worldly knowledge, because wisdom is the light that "Allah casts into the heart of whom He wills among His worshippers." And regarding the Arabic "yawt," a saying has also been narrated from the reciters: Ya'qub was old enough to recite, "And to him who is given wisdom, and he added the absent pronoun, "And to him who is given wisdom." And the rest of the reciters are certain that they recited, "And to him who is given wisdom."

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[Surah Al-Baqarah (2): Verses 270 to 276]

Hint

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And whatever you spend or vow, Allah knows it, and the wrongdoers have no helpers. (270) If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And Allah is Acquainted with what you do. (271) It is not upon you to guide them, but Allah guides whom He wills. And whatever good you spend is for yourselves, and whatever you conceal is better for you. You spend only seeking the countenance of Allah. And whatever you spend of good will be fully repaid to you, and you will not be wronged. (272) For the poor who are restricted in the cause of Allah, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it. (273) Those who They spend their wealth by night and by day, secretly and publicly. They will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. (274) Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But God has permitted trade and forbidden interest. So whoever receives an admonition from God - let him [now] not stand [on the Day of Resurrection], nor will he [then] grieve. His Lord, so he desisted. He shall have what is past, and his affair rests with Allah. And whoever returns - those are the companions of the Fire; they will abide therein eternally. (275) Allah destroys interest and gives increase for charities. And Allah does not like every disbelieving sinner. (276)

TAFSIR MU[illegible]E FATIMA ALEHA SALAM VOL 2 BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

Translation:

Whatever you spend or vow, Allah knows best. And the wrongdoers have no helpers. If you give charity openly, it is good, but if you give it secretly, it is better. He will cover your sins.

Allah is aware of what you do.

Addressing the Messenger of Allah (peace and blessings of Allah be upon him and his family), it is not your responsibility to guide people. Allah guides whom He wills. And whatever you spend, you believers, it will benefit you. And you should not spend except for the pleasure of Allah. And whatever good you do, you will receive your full reward from Allah, and you will never be wronged. Charity is for the poor who are helpless in the way of Allah and are unable to move and earn and work. They hide their poverty out of excessive modesty. Those who do not know their condition think that they are rich and wealthy. You should recognize them by their signs and signs. They never ask people for anything, and what you do is not for you. O believers, spend in charity. Allah is All-Knowing. Those who spend their wealth in the way of Allah by night and day, secretly and openly, their reward and the reward of their deeds are with their Lord. They will never fear the future nor grieve for the past. Those who consume usury will not rise except as one driven mad by the whisper of Satan. They think that buying and selling is like usury. Allah has permitted trading and forbidden usury. So whoever gives up usury by the command of his Lord, Allah will forgive him his past deeds and his affair is with Allah. But those who do not give up, they are the companions of the Fire, they will abide therein. Allah will destroy the profit of usury and increase the charity. And Allah does not love the disbelieving, sinful people.

TAFSIR MUSHAFE FATIMA AELHA SALAAM VOL 2 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Explanation of verses

And what you spent from your spending or made a vow from your vow In the Islamic tradition, a vow is one that binds a person to an action. A vow is of two types, conditional and unconditional, meaning either it makes the vow conditional or unconditional, making it a fixed and obligatory good deed upon oneself. Allah Almighty said, in the story of Mary, who said: " Indeed, I have vowed to the Most Gracious to fast. "

And the wording of a vow is as follows: "I vowed to Allah if such and such a need were fulfilled." That is, if so and so's need were fulfilled, "May Allah be upon such and such." A good deed such as spending or a recommended prayer or fasting or something else that is obligatory upon the occasion of the need, and breaking it is an expiation. In the case of an unconditional vow, which is simply saying "May Allah be upon such and such," there is a difference of opinion among the jurists as to whether fulfilling a vow becomes obligatory or not. Most of them say that the vow is binding and also that it is fulfilled. It is necessary to fulfill it, and the place to discuss it is in the books of jurisprudence.

And fulfilling a vow is necessary in a place where there is preference in the subject matter, and if not, if a vow is made for a disliked or forbidden thing, such as vowing that if my need is fulfilled, I will commit such and such a forbidden act, it is not binding at all. Also, a vow must be made to perform an act that is not forbidden or disliked in the eyes of the lawgiver, such as vowing that if he succeeds in committing a forbidden act, he will do such and such a good deed, then this is also not valid and the vow is not binding.

And a vow in the literal sense comes from warning, and it is news that contains intimidation and threat, as opposed to glad tidings, which are news that contains joy and happiness.

Allah knows it, and the wrongdoers have no helpers. Whatever you spend, O believers, or whatever you vow, Allah knows it. And those who have wronged themselves and others have no helpers. Perhaps the wrongdoers here mean those who wrong the poor, such as those who do not give their financial rights from zakat, khums, and money that is due by vow, and other things that should not be given to the poor. Such people will have no helpers or helpers on the Day of Judgment, when they will be in need and helpless.

If you show your charity, then it is good. Commentators say regarding the revelation of the verse that the Messenger of Allah (peace and blessings of Allah be upon him) was asked how to give charity, should we show our charity and spending, or should we hide it? The verse was revealed when you were the one who chose to show it.

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And if you conceal it and give it to the poor, it is better for you. And if you conceal it and do a favor for the poor in secret, that is better. In a hadith, it is attributed to the Holy Prophet (peace and blessings of Allah be upon him and his family) that "Giving charity in secret arouses the wrath and anger of God." And in another hadith, secret charity removes sin, just as water extinguishes fire and removes seventy calamities. Some commentators have made a distinction in some narrations between obligatory charity such as zakat, khums, atonement and others, and between recommended charity, saying that it is better to give it openly in obligatory cases, and to hide it in recommended cases. However, it is clear from the general meaning of the verse that it is better to give it secretly and to hide it from view in both obligatory and recommended cases, except in cases where the giver is accused of neglecting zakat, in which case it is better to show it openly.

Perhaps this is the point of the narration narrated by Ali ibn Ibrahim from the truthful family of Muhammad (peace be upon him and his family) that "obligatory charity should be given openly, and recommended charity should be given secretly." In summary, the general view of the verse is that in all charitable giving, whether obligatory or recommended, it is good to give openly and openly, and it is better to hide it. Some readers have read "takfir" in a negative way, meaning that charity covers sins, and some have read it in a positive way, meaning that God covers sins with charity, and some have read it in a negative way, meaning that we cover sins with charity. The "I" in "your sins" means discrimination, meaning that charity covers some sins, not all sins.

It is not upon you to guide them, but Allah guides whom He wills. Regarding the interpretation of the verse, a statement has been quoted from the commentators: 1- It is addressed to the Holy Prophet (peace and blessings of Allaah be upon him and his family) that it is not fitting for you to withhold charity from the disbelievers, for

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so that they may believe. And here it is like the saying of Allaah the Most High: "Do you forbid people to give charity until they become believers?" (Ibn Abbas and Saeed bin Jubayr) And based on the meaning of giving charity to the disbelievers, it is permissible.

2- It is not upon you to be able to lead anyone to Paradise with reward and success, as much as it is your duty as a Prophet to guide people to the path of faith and happiness.

3- It is not fitting for you to guide people to yourself after you have guided them to faith and obedience. (Majma' al-Bayan) The second statement is closer to the truth because guidance has two meanings, one is guiding to the intended purpose, and the other is conveying to the intended purpose. The first is the duty of the prophets to convey to people the path of guidance and the path to attaining happiness and virtue, and to lead them to the truth and the right path. The second is that conveying to the intended purpose is a work of God, which is beyond the capacity of man. It is as if He is saying, "O honorable Prophet, do not burden yourself with hardship. Your duty was to preach the message and guidance, which you did, and We convey to whomever We will, and We make him attain the intended purpose, and We make him attain the perfect humanity." As is the case with many verses in the Quran. But Allah guides whom He wills, and Allah guides whom He wills. It has been repeatedly said that guidance is dependent on the divine will, as has been mentioned in many verses. However, it should be known that the will of Allah is outside the scope of His holy will. When a person, having free will, places himself under the mercy of Allah, the Almighty, the

free And whatever you spend of good, it is for yourselves. Whatever you do of good, charity, and worthy deeds, good and virtuous deeds, will benefit you, and the good result of it will reach you. Perhaps this indicates that God is not in need of your good deeds because He is rich by nature, and you are in need and needy, and you should do something that will bring you under the mercy of God.

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And you do not spend except seeking the face of Allah, and whatever good you spend will be repaid to you, and you will not be wronged. Allah has revealed that the verse was revealed in a position of praise and glorification of the believers, that the believers do not spend except for the pleasure of Allah, and perhaps it is a reference to the fact that when a good deed is done with a pure intention, with no intention other than the face of Allah and His pleasure, then when the deed is done in this way, it is a good deed and its return will be to the doer.
And some commentators have said that "and whatever you spend is a prohibition in the form of a statement," meaning that a believer is one who does not spend except for the pleasure and approval of Allah.
For the poor who are confined in the way of Allah, after urging and encouraging people to spend in the way of Allah and promising mercy, forgiveness and a great reward to those who spend, it has been stated in the place of residence and the subject of spending, who should be given as the subject of your forgiveness and spending, and they are the poor who have become confined, helpless and destitute, and no one can do anything about them.
The commentators say that the verse was revealed regarding the Companions of the Suffah, and they were four hundred of the emigrants who had migrated with the Messenger of Allah (peace and blessings of Allah be upon him and his family) from Mecca to Medina, and they were staying in the mosque. One day, the Messenger of Allah (peace and blessings of Allah be upon him and his family) passed by them when he saw their poverty.

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He said: "Whoever of my nation is poor and contented and contented will be among my companions in Paradise."
They are not able to strike on the ground. The ignorant man considers them rich because of abstinence. You can recognize them by their names. They do not ask people for favors. The poor person who is unable to do anything due to old age, illness, or anything else, and who is so chaste and hides his poverty that it is thought that he is

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rich and wealthy, but his poverty is evident from his face and appearance. They are such people who, despite their extreme poverty and humiliation, do not extend their hands to anyone for begging. Such people should be treated with kindness. And whatever good you spend, Allah is aware of it. And whatever good you spend is a common good that benefits the general public. Perhaps the meaning of spending here is to do good to others, whether through wealth or through the tongue, which is to say good words in the name of goodwill towards Muslims. Those who spend their wealth by night and by day, secretly and openly, there is a difference of opinion among the commentators regarding the revelation of the verse. Mujahid narrated from Abdullah Abbas that the verse was revealed in the case of Ali ibn Abi Talib because when the previous verse was revealed, his Imam had four dirhams. He gave one at night, one during the day, one openly, and one hidden. Perhaps the secret of the fact that Allah called four dirhams a small amount of wealth is that when an action is performed out of piety, faith, truthfulness, and purity, a small amount is considered a lot and a small amount is considered a lot. Many Shia and Sunni commentators acknowledge that many Quranic verses were revealed in the case of Ali ibn Abi Talib, the guardian of the Prophet (peace be upon him).

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For them is their reward with their Lord, and there is no fear for them, nor do they grieve. Those who spend in this way will have their reward with their Lord. The commentators have interpreted the negation of fear and grief in terms of the Day of Judgment, meaning that those who spend will have no fear or grief on the Day of Judgment. However, the interpretation of the verse, which is not limited to the Day of Judgment, may be that when the believers acknowledge and believe that the reward for their deeds is secure with their Lord, they will no longer have any fear or dread of poverty in spending, nor will they grieve that their wealth has been wasted. For how can a person who gives his wealth in the hope of receiving double in return be afraid or grieved over the waste of wealth?
Those who eat usury After explaining the virtue of doing good to the poor and

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spending in the way of Allah, which is in fact giving up wealth in the way of Allah, in contrast to it is the evil of taking wealth without return, and insofar as spending and giving it up in the way of Allah Almighty is virtue and happiness, taking the loss of wealth because it is without return is evil and causes one to distance oneself from Allah Almighty's mercy.

Usury literally means excess, and in the Islamic tradition, anything that is added to the capital without return is called usury.

And the prohibition of usury is a common occurrence among all Muslims, and it is narrated from Imam Sadiq (a.s.) that one dirham of usury is a greater sin than adultery with a mahram, and in other verses he strictly forbade the consumption of usury, and to such an extent that in the eyes of Islam, the sin of consuming usury is great, showing that after associating others with God and opposing the religion of Islam, even adultery, drinking alcohol, and gambling, no sin is as great as consuming usury. Therefore, consuming usury is certainly considered one of the major sins, indeed, it is considered the greatest of the major sins. In some narrations, it is said that its sin is equal to seventy adulteries committed with one's own mother. It is also a common occurrence that what is taken in usury must be returned to its owner, and if the owner is intended

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he must give charity on his behalf. As for what the subject of what usury is, it seems to be a common occurrence among our jurists that usury is in everything that is traded by weight or measure. That is, transactional usury, not loan usury.

And from the book of Tahdhib, it is narrated by Baya'i Sa'iri, who says that the narrator said: I asked Abu Abdullah (a.s.) what is riba. He said: A dirham for a dirham, the same as a grain of wheat for a grain. And from the book of Faqih, it is narrated by Zurarah from Abu Abdullah (a.s.) that there is no riba except in a few things that are weighed or measured. The jurists say that riba is not between a husband and wife, or between a father and a child, as the wife takes it from the husband and the child from the father. They also consider it permissible to take riba from a disbeliever.

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And as some commentators say, there is a difference of opinion among Sunni jurists on the issue of riba, Abu Hanifa and his followers, the people of Iraq, the Shafi'i school of thought, and the people of Hijaz, that riba is only in valuables such as gold and silver, and there is no riba in food, drinks, and other things. And according to Malik's school of thought, the opposite is true, which considers riba to be in food, and the place for its elaboration is in jurisprudential books. They do not act except as the one whom the devil has made to stumble stands. They liken a usurer to a person who has lost the balance of his being and is like someone who has developed a headache and a delirium, and has become insane due to the interference of the devils in his brain and cannot walk straight.

Perhaps the irony is that when a person becomes steadfast and can move directly towards his goal and achieve the ultimate human perfection, he observes the degree of moderation and the middle ground in all matters, and observing the degree of moderation in social affairs is the first condition of the law of civilization. A person who takes people's property for free and without compensation has gone beyond the limits of moderation and has lost his steadfastness in the path of humanity. When the balance of human powers is taken from him and he cannot move on the path of humanity, he remains like a madman whose distinctive power has been disrupted. This is because he no longer perceives the ugliness of his action, which is that taking property for free is an aggressive appropriation, and he considers taking usury to be a good deed.

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and does not understand that taking property for free leads to the disruption of the civilization of human society. When society is disrupted, the situation of all members of society changes. When the members of a society can live in a safe and secure environment, when the situation of society is established on a sound basis, the usurer thinks that taking property will make someone rich, and even if he becomes poor and destitute, he does not know the harm in the end. The poor will also be affected by this.

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That is because they said, "Selling is like usury." And since a usurer has deviated from the laws of civilization and, like a madman, has lost his sense of humanity, he thinks that usury is like buying and selling.
And Allah has permitted selling and forbidden usury. How is it possible for a sane person who has not developed a mental disorder due to the intervention of Satan to think that usury is like selling, when Allah has permitted buying and selling and forbidden usury?
And many commentators, regarding the first verse, "They do not stand except as the one whom Satan has made to stumble from touching stands," have interpreted it in the light of the information that has come to light in the explanation of the verse as meaning that a usurer will rise from his grave on the Day of Judgment like a madman whom Satan has made smell of touching and will enter the Day of Judgment in a state of madness. However, the meaning that has been stated seems more appropriate in the context of the verse, because apparently the verse here is not in the position of punishment and punishment in the hereafter, but rather in the position of showing that usurpation is contrary to the dictates of reason and contrary to the sense of humanity. Perhaps the hadiths indicate that the result of not standing firm on the path of humanity is that a madman will enter the Day of Judgment.

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So whoever receives admonition from his Lord and it is over, then he will have what he has done before, and his command is to Allah. Whoever is admonished by the admonition of his Lord and refrains from committing usury or any evil deed and repents and returns from his past deed, God will forgive him, and His command is up to the Almighty to decide what to do and what to decree regarding him. Most commentators have interpreted the phrase "So he will have what he has done before, and his command is to Allah" specifically, meaning that whoever, after the Quranic ruling, stops committing the heinous act of usury and repents, his past deed will not harm him, and his command is up to Allah. However, some commentators have interpreted the phrase in a general sense, meaning that not only is the specific ruling

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of "So he will have what he has done before, and his command is to Allah" but also that the entire It includes sins that if someone, according to the Quran and the advice of God, abandons every sin and repents, his past actions will be forgiven in terms of punishment, but in the case of the rights of God, such as obligations or the rights of people, he must make amends.
(End) Yes, it is possible to use the general meaning of the verse that whoever, through the admonition of the Quran, abandons any condemned act, whether it is usury or not, and repents, "for him is what he has done before." His past actions will be completed with benefit because, in conjunction with the verse that refers to those who repent from sin, it says (those who exchange their evil deeds for good deeds), it is used in such a way that the effect of repentance and refraining from sins is such that they exchange evil deeds for good deeds.
And whoever repeats, those are the companions of the Fire, they will abide therein forever. And whoever does not heed the prohibition and admonition of his Lord, who repeats the act of usury after repentance or without repentance, such are the companions of Hell and will abide in Hell forever.
The sentence and the sentence "So give permission for war from Allah" are in a position of greatness and greatness of the prohibition of usury, such a threat is not related to any minor sin or transgression, and the greatness of the sin of usury is considered to be equal to polytheism with God and hostility to the religion of God.

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Allah has made usury void and has increased the charity. Allah has made usury void and has given increase and increase in charity. And like the verse in Surah Ar-Rum, it is said that it is a Meccan verse and before the verse was revealed: And what you give of usury to increase in people's wealth, let them not increase in the sight of Allah. And what you give of Zakat, you seek the countenance of Allah. So those are the weak. In short, the meaning is that you think that by taking it, your wealth will increase. It is not like that, but by Zakat, wealth will increase and increase.

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[Surah Al-Baqarah (2): Verses 277 to 283]

Hint

Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (277) O you who have believed, fear Allah and give up what remains of interest, if you should be believers. (278) But if you do not, then be informed of a war from Allah and His Messenger. And if you repent, then you shall have your principal [properties] - you shall not wrong, nor shall you grieve. You will be wronged. (279) And if it is a hardship, then look for an easy one. And that you should give in charity is better for you, if you only know. (280) And fear the Day. Therein you will be returned to God. Then every soul will be paid in full what it has earned, and they will not be wronged. (281)
O you who Believe. If you agree upon a debt for a specified time, write it down, and let a scribe write it down among you. In justice, and let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the right is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the right is is a fool or weak or is unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then let him be patient. A man and two women from among those whom you accept as witnesses. If one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is small or large, for its term. That is more just in the sight of Allah and more upright for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you for not writing it down. (282) And if you are on a journey and cannot find a scribe, then a pledge in possession. But if one of you trusts

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another, then let him who is trusted discharge his trust, and let him fear Allah, his Lord, and do not conceal the testimony. And whoever conceals it, his heart is sinful, and God is All-Knowing of what you do. (283)

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Translation:

Verily, those who believe and do good deeds and establish prayer and give zakat, their reward for good deeds is with their Lord, and there is no fear for them, nor shall they grieve.
O you who believe, believe and avoid disobedience to Allah and give up usury, if you are believers.
If you do not give up usury, then you have declared war on Allah and His Messenger. But if you repent, your property is yours. Do not wrong anyone, nor will you be wronged.
And if you demand of someone who is unable to repay, give him time until he becomes wealthy. And if you forgive him, it is better for you, if you only knew. And fear the Day when you will be returned to Allah, and every soul will receive its reward in full, and there will be no injustice.
O you who believe, when a transaction is concluded between you for a specified term, then it must be recorded and a writer must record the fairness of your transaction. The scribe should not refrain from writing, as God has taught writing, so he should write. So the scribe should write and the debtor should sign. And he should fear God, his Lord, and do not diminish anything from what has been agreed upon. So if the debtor is foolish or weak and unable to write, then his guardian should write it down truthfully. And take two men from among your men as witnesses, and if there are not two men, then two women from among those who are pleased with the parties to the transaction. And if one of the two women forgets, then the other woman should remind her. And when the witnesses are called to testify, they should not refuse to testify, and do not neglect to write down the transaction within the time specified,

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whether it is a small transaction or a large

one.

This is more just in the sight of God, more reliable for testimony, and it is closer to the truth that there will be no doubt or error, except when the transaction is ready to be exchanged. So in such a case, there is no harm in you not writing it down, and take witnesses. Sometimes you make a transaction, and there should be no harm to the writer and the witness. And that is an evil deed for you. So refrain from disobeying the truth. And Allah teaches you the benefits and the harms of affairs. And He is Knowing of all things.

And if you are on a journey and cannot find a writer, then take a pledge. And if some of you are sure of others, then entrust the pledge to him. And fear your Lord and do not conceal testimony. And whoever conceals testimony, he is indeed a sinner. And Allah is Knowing of what you do.

Explanation of verses

Indeed, those who believe and do righteous deeds and establish prayer and give zakat, in contrast to the reprehensible deeds, the highest of which are usury and taking money for nothing, God has taken the place of praising the believers and those who act according to their duty of faith and uphold the two pillars of faith and worship, namely prayer and zakat, and have established themselves on the path of servitude and servitude, and their deeds are worthy of being near to God, and He has said: Their reward is with their Lord, and they will live in a secure and safe home. Such people have no fear or dread of the future, nor will they grieve over the past. And the phrase "There is no fear for them, nor do they grieve" is often seen in Quranic verses, and many commentators refer to the Day of Judgment in all cases, stating that there will be no sorrow or fear for such people on the Day of Judgment .

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Considering that if we want to leave it as it is, it will not be correct because the world

is full of calamities and troubles, and in fact, believers are often more afflicted with calamities and troubles, so we must refer to the Day of Judgment. But since the sentence is absolute, it seems to be the first to manifest. But is it not so that when faith reaches the level of certainty, with that bond and connection that arises in the heart as a result of faith, a person connects himself to a firm bond that cannot be severed? The Almighty's saying: "He who believes in Allah has grasped the trustworthy handhold that cannot be severed, and he has been protected in a strong fortress that the hand of time cannot reach." So how can such a person have any room for fear or sadness? Rather, he finds himself in a safe and secure place. Indeed, the righteous are in a trustworthy position. O you who believe, fear Allah and give up what remains of usury. This is an address to those who truly believe. And they have believed in the truth that you should be pious and righteous and that you should give back to its owner what you have not taken from usury.

If you are believers, then you will understand that the verse states that before the verse was revealed, the practice of usury was common among people, and that the verses strictly forbid it and warn the believers that in usury, which you think is beneficial and increases wealth, it is a false assumption, but on the contrary, usury is a cause of loss and destruction.

So if you do not do so, then give permission for war from Allah and His Messenger. O you who believe, know that if you do not obey and do not return the remaining interest to its owner, then know that you are in a state of war and war with Allah and His Messenger. That is, you have declared war on Allah and His Messenger. "So give permission" is said in two ways. Hamza and Asim narrated on the authority of Abu Bakr, "So give permission" with a consonant and a vowel and a command, which is from the word "Idhan" (

page 446).

They recited it with the opening letter "Fadhnuwa" which is taken from "Idhnu yadhnu" and the root of the word is taken from "Idhnu" which means "to listen" and perhaps it is used here in this context that after people became aware of the harmful

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and corrupting usury through listening to the verses of the Quran, and although they did not give up usury and did not return the remaining usury to its owner, they should know that they have come to a position of war against God by not accepting His command and also war against and opposition to the Messenger of God by not paying attention to his messages. And if you repent, you will have the principal of your wealth, you will not be wronged or wronged. And if you repent from your heinous act and return the excess that you have taken unjustly and gratuitously to its owner, the principal of the wealth is for you to take, not injustice and Do not transgress in taking the proceeds of the property, and do not accept injustice in not taking the principal of the property.

Because the just law that must be implemented between people in transactions is that there must be a balance and reciprocity between rights, and that every action of ours has a reward and a reward, and that every property is counted against the property or action, and that it must be observed in a just and equal manner. If you do not transgress the law of justice, it is that which says in the matter of usury: Do not transgress or transgress in taking property without compensation, as is the case with usury, and do not accept that your property be wasted.

And if he is in difficulty, look for an easy one. (He) is complete, not incomplete, in need of a name and news. Where it is difficult for the debtor to pay the debt, you should give him a respite until he can pay it easily.

And if you forgive the debtor, it is better for you if you only knew what happiness you will gain from your action.

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Apparently, the first sentence, which refers to giving the debtor time, is used in the context of the obligatory verse, and the phrase "if you forgive" is understood as recommended.

And fear a Day in which you will be returned to Allah, then every soul will be paid in full what it has earned, and they will not be wronged. The verse emphasizes and threatens those who commit usury, but rather every reprehensible act that has been

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forbidden by the law and reason, that they should refrain from opposing their master and consider the Day when they will return to Allah, and there everyone will be repaid for his deeds, and everyone will be recompensed according to his deeds, and at that time the scale of divine justice will be established (if it is good, then it is good, and if it is evil, then it is evil).
"O you who believe, when you contract a debt for a specified term, then write it down." "Your contract" comes from the aspect of interaction and is based on the weight of opposition and conflict, and it is an action that is carried out between two people.
After God Almighty has explained the virtue of spending in the cause of Allah and the corruption of usury, and has made selling lawful and usury forbidden, He has come to the point of establishing a law among mankind that no one should be harmed in transactions and social interactions, and that no one should be harmed by wasting capital or by taking usury. This is because He commands that when you make a transaction and set a time limit, you should write it down. It is narrated from Abdullah Abbas that he said: Since God Almighty has forbidden the transaction of usury, He has prescribed a sale that is free from harm, so that neither the seller nor the buyer should be harmed. This is because He has commanded that you should write it down so that there will be no disagreement or dispute between you due to forgetfulness. And let a scribe write between you with justice. Lam "to write" is an unseen matter, meaning that the scribe must be just and not transgress in writing through justice and correctness.

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And it is not right for a writer to write as Allah has taught him, as Allah has bestowed upon him the knowledge of writing out of His grace and goodness. It is not right for a writer to write miserly and ungratefully. They say that it is because there were few writers in the era of the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he emphasizes that writers should not refrain from writing a transaction out of gratitude. There is some disagreement among commentators as to

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whether writing is obligatory on the writer or not, and whether accepting testimony is obligatory on the witness. However, from the context of the verse, as is well known among our jurists, it is recommended. Also, the meaning of the verse, which says, "And there is no harm to a writer or a witness," is understood to mean that neither writing is obligatory on the writer nor is accepting testimony for the witness, nor is there any obstacle to receiving a wage for writing.
So let the writer write and dictate to him who is in charge of the truth, and let him fear Allah, his Lord. And let him avoid fraud and deceit in the transaction, and do not add or subtract anything from it.
So if the one who is against the truth is weak or weak or unable to do so, then he is the ruler of justice and the martyrs of me. Regalekum and where the debtor is ignorant or childish or illiterate or dumb and does not have the power to spell, he should spell one of these, that is, tell the scribe to write and take two male witnesses to the transaction.
In Tafsir Abu al-Futuh, he writes that the school of thought of Abu Hanifa, Sufyan, Malik, Shafi'i, and most jurists, and the school of thought of Shurayh and Ibn Sirin, is that the testimony of a servant is accepted in religion. It is also the case with us that there is no condition for accepting the testimony of freedom. What is required is faith and justice. Our evidence is the statement of God Almighty: "And the righteous among your servants and your leaders" (End)

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If there are not two men, then a man and two women from among those whom you are satisfied with from among the witnesses. And if there are not two men who can testify to the truth, appoint a man and two women from among the just persons, provided that their testimony is valid.
Justice is of two kinds. According to the scholars of ethics, justice is the meaning that encompasses wisdom, courage, and chastity, which emerges from the sum of the three virtues of the queen of justice. Of course, those who define justice with this kind are very lacking.

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And according to the established understanding, justice is to refrain from religious prohibitions and major sins, and not to insist on minor matters and from what is contrary to the law, that is, what is considered obscene and vulgar in the understanding, and not to violate obligations. Many scholars consider the sign of justice to be good appearance, so that the appearance is a revelation of the inner, and its details are referred to in jurisprudential books.
If one of them goes astray, the other reminds the other. "If" means the condition "goes astray" in the sense of forgetting, meaning that if at the time of giving testimony one of the two women forgets the subject of the testimony, the other reminds her, and perhaps the prevalence of forgetfulness in women is one of the secrets that have put two women in front of one man in the testimony.
And do not be afraid, O father of the witnesses, when the commentators have quoted a statement: (1) The meaning of the sentence is bearing witness, that whenever someone is asked to testify against someone who is a witness to the matter at the time of testimony, he should not deny it. (2) It is obligatory to bear witness and accept testimony if there is no one else who bears witness, that is, accepting testimony is a sufficient obligation, not a subjective obligation. (3) Bearing witness and bearing witness is neither a subjective obligation nor a sufficient obligation, but rather a person has a choice, he accepts or does not accept.
Some commentators have stated that the sentence is in the context of giving testimony, that

is

, if there is no obstacle and if he has not forgotten the matter, it is obligatory for him to bear witness at the time of giving testimony.
Apparently, this last statement is in accordance with the reality and truth because the meaning of that sentence is: "Then no writer or witness will be harmed." Although the sentence "And the father of the witnesses will not be harmed when they are called" and also the Almighty's statement at the end of the verse "And do not conceal the testimony, and whoever conceals it, then indeed, his heart is sinful." When we put the

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verses together, it has a clear implication and we can use them together in such a way that initially it is not obligatory for anyone to bear witness, neither is it obligatory for him to bear witness, nor is it obligatory for him to bear witness. However, when he accepts the testimony and the time comes for him to testify and he is asked to testify, he should not conceal his testimony, but rather it is obligatory for him to testify truthfully.

And do not be weary of writing it down, whether it is a small or a large debt, for its due term. You should not be weary of writing it down, whether the debt is small or large. That is more just with Allah, and it is more reliable for testimony, and it is better so that there is no doubt or error among you.
Unless there is a trade that you conduct among yourselves, the rules are when the transaction is a loan, a credit, a loan, or something else, which God the Most Gracious has ordered as a way of kindness and compassion and to prevent conflict and corruption. However, if it is a cash transaction that does not involve debt or demand, then there is no need for such things. And if you are on a journey and do not find a scribe, then you are accepted. The word "mortgage" is the plural of "mortgage" and means "pledge". And if you are on a journey and do not find a witness

to

the transaction, and you do not find a scribe to write down the transaction, then in such a case, you should take something from the debtor as a pledge.
But if you are sure that the debtor will not betray you, then you should refuse the form of the trust you have taken.
The orders here are apparently all or most of them are instructions, not Rumi's and are intended to prevent conflict and corruption.
Scholars and commentators have said that the blessed Surah Al-Baqarah contains five hundred rulings, twenty-five of which are numbered in this verse regarding transactions: 1- When you owe a debt for a specified period, write it down as if you had given money. 2- The writer should be fair so that there is no injustice or transgression. 3- The writer should not refuse to write. 4- The debtor should dictate

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and confess, and the writer should write it down. 5- The person who receives money or makes a transaction should be advised to fear God and not to cheat or cheat in the transaction. 6- Where the transaction concerns a naive, child, weak, or insane person who cannot dictate correctly, he should act as an agent on his behalf. 7- In addition to the debtor dictating and writing, there should be a witness to the truth of the matter so that there is no discrepancy or mistake. 8- Where two men are present If not, one man and two women should be taken as witnesses. 9- Every man and woman are not qualified to testify. The witnesses must be just. 10- In the position of the reason for the ruling, why are there two women against one man, so that if one woman forgets, the other can remind her. 11- The one who endured the testimony and asked the rightful owner to give testimony should not refrain from giving testimony. 12- If the debt is small, they should not refrain from writing and taking witnesses for a small amount of it. 13- If they take witnesses and write for a small amount, justice will be closer in the sight of God. 14- In this way, the firmness in the matter of transactions and rights is stronger and more correct in the sight of God. 15- This way of acting is better for removing doubts.

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16- It has been stated that the law of writing and asking for witnesses and enduring testimony and giving testimony and justice is witnessing that the affairs are in a place where the transaction is a credit transaction or a transaction of salam or a loan and debt, but a cash transaction does not require that the type of affairs be 17- In cash trade, although writing is not required, but the witness The witness wants and must testify truthfully. 18- It is stated that the one who testifies against the truth is a sinner. 19- He exhorts them to fear God. 20- He reminds them to know that the laws are from God, because He is the Knower of what is good or bad in them. 21- If you are on a journey and it is not possible to write, you should take a surety and a pledge. 22- He states that taking a surety and a pledge is in a place where there is no confidence in the debtor, and if there is confidence, a surety and a pledge are not necessary. 23- You should fear God and not act contrary to the one who has been trusted and not make

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yourself a traitor. 24- He exhorts the witness that a witness should not testify secretly. 25- If you testify secretly, your heart, which is the ruler and master of your body, becomes a traitor, a sinner, and a transgressor. And when your heart becomes corrupt, what virtue do the members that are under its control have? (Tafsir Abu Al-Futuh) Some other commentators have extracted a ruling from verse twenty, considering that some of the statements made by Abu Al-Futuh are not an additional ruling, but rather a ruling, it is stated in the verse under the title, and if you want to understand the matter, refer to the verse and pay attention to it.

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[Surah Al-Baqarah (2): Verses 284 to 286]

Hint

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent. (284) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between anyone of them. His messengers, and they said, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." (285) God does not charge a soul except [with that within] its capacity. It shall have whatever it has earned, and it shall bear whatever it has earned. Our Lord, do not impose blame upon us if we forget or make a mistake, our Lord, and do not place upon us a burden like that which You placed upon those before us, our Lord, and burden us not with that which we have no ability to bear. And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the people. The unbelievers (286)

(Translation)

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To Allah belongs whatever is in the heavens and whatever is in the earth. And whether you reveal what is in your hearts or conceal it, Allah will call you to account. Then He will forgive whom He wills and punish whom He wills. And Allah has power over all things.
The Messenger believed in what was revealed to him from his Lord, and the believers believed in Allah, His angels, the Scriptures, and the prophets. They made no distinction between any of the prophets of Allah, and said, "We hear and we obey." Our Lord, we seek Your forgiveness, and to You is the final return. Allah does not burden a soul except to its capacity. The good deeds of every soul are for its own benefit, and its evil deeds are due to it. Our Lord, do not take us to task for what we have forgotten or done in error. Our Lord, do not burden us with the hardships that You imposed on those before us.

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Our Lord, do not burden us with what we cannot bear, and forgive us (and our sins) and have mercy on us. You are our protector and our owner, so help us and make us victorious over the disbelieving group.

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Explanation of verses

Hint

To Allah belongs whatever is in the heavens and whatever is on the earth. The heavens and the earth and whatever is on the earth are entirely the property of God and are under His control and possession, and there is no being found that is outside His property and outside His rule.
And whether you show what is in your souls or hide it, Allah will hold you accountable for it. Showing up literally means to show, and concealing, as opposed to showing, is to hide something. This refers to the fact that since all beings are in the possession of God and are under His control, and His knowledge encompasses all things, not even the weight of an atom is exempt from Him in the heavens or on earth.

And just as the apparent, that is, the world of the kingdom of natures, material things, and tangible things in His possession and present and revealed to Him, are exalted and sanctified, so too is the world of the kingdom, the world of angels and spiritual beings, the world of power, the world of intellects and abstract things, revealed and revealed to Him. That is, whatever is apparent and visible to creation or whatever is hidden and concealed from view is apparent and numerous to Him. His actions and accounts are also recorded.

As for what is meant by "concealing" it, the following is quoted from the commentators: 1- In connection with the fact that after the verse of transaction, religion and testimony, there is a verse regarding concealing testimony, that if you conceal testimony, God knows it and will call it to account, and do not conceal testimony. 2- The meaning is friendship with the disbelievers, as in Surah Al-Imran: "Say: Whether you conceal what is in your breasts or reveal it, Allah knows it." Muqatil and Waqidi

, page 455.

3- It is a general verse and its ruling has been abrogated. They say that after the verse was revealed, a group of companions came to the Holy Prophet (peace and blessings of Allaah be upon him and his family) and complained that there was no verse in the Quran that was more difficult for us than the verse: "Because the hadith of the self is beyond our control, things pass through our hearts without our control and we have no power to repel thoughts." When the verse was revealed: "Allah does not burden a soul except to its capacity," because there are dangers constantly passing through a person's heart, which are beyond his control, and there is no obligation for something beyond his control.

4- The meaning of "hidden" that God takes into account is beliefs, desires, dislikes, and suspicions that are related to the matter of smell. 5- The meaning of "what is in yourselves" is those things that are established in the soul, such as good and bad qualities and morals, virtues and vices, such as faith and disbelief, love and hatred, and the like, because the origin of all external actions is the same soul qualities. However,

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as long as these are taken into account, external effects are attributed to them, as it is said: "Allah will not hold you accountable for what is false in your beliefs, but He will hold you accountable for what your hearts have earned" (Surah Al-Baqarah, verse 255).

6- The meaning of "hidden" is the intention of actions, and the good and bad of actions depend on the nature of the action. God is aware of your nature and intention, and good and bad actions are the result of the actions. He considers your evil according to your intentions.

However, it is better to say that what comes to the heart of a person is one of two types: it is not external, or it is the thoughts that arise in the heart without the will of the imagination, and pass away and do not remain. Since its entry and exit are outside the control of the will, of course there is no question or blame about it, and it is not considered.

And the other is the thought that enters the heart and becomes the source of an external effect, and it is called the hadith of the self, and it is brought to mind by the person's own power. And since the second type is considered an optional act, if external effects are attributed to it, there is no doubt that it will be considered (that good is good, and that evil is evil). However, if no external effect is attributed to it, and even if it is an act of the heart and the will has arisen, it will be considered (page 456), but as long as it does not come to the status of an external act, perhaps no punishment will be attributed to it.

In short, the verse apparently means that whatever you reveal of your actions or whatever you conceal in your hearts, whether good or bad intentions, and whatever you assume and suspect about someone, indeed, some suspicion is a sin. The account of all of them is reserved with God. Therefore, the meaning of the accounting of intentions and what is concentrated inwardly, whether it is of qualities, morals, and beliefs, regardless of whether it has a punishment or not, rather the verse is in the position that all of your outward and inward actions and deeds are recorded and their

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account is with God.
He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. The last sentence of the verse is interpreted as follows: Just as the appearance of a reprehensible act is a cause for punishment, so too is what is hidden in the heart and the motivation for sin, which also deserves punishment, as He says: "And if He were to take you to task for what your hearts have earned." And His saying, "Indeed, hearing, sight, and the heart, all of them are accountable to Him." But since He makes the punishment dependent on His will, that He forgives whom He wills and punishes whom He wills, the way of hope is opened for sinners, because punishment is not certain for the believer, but rather a matter of opinion. According to the hadith, "Mercy comes first over wrath" for forgiveness and forgiveness.
Some commentators say that in the quality of the arrangement of the verse, after God has gathered the foundations of the Sharia in the Holy Surah, from the knowledge of religions, from the monotheism of the Prophethood of the Resurrection, and from the knowledge of the branches of prayer, zakat, qisas, hajj, fasting, jihad, the laws of menstruation, divorce, waiting period, dower, separation, Ila, consent, sale, riba, religion, after the laws have come as a threat to remind man that the heavens and the earth and what is in them is the property of God and is under His control and His knowledge encompasses him, and the outward and the inward are revealed and visible to Him, and He punishes whoever He wills and condemns and forgives whoever He wills and there is no argument against Him, so you should refrain from opposing the laws of the Sharia.

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News and Hadiths on the Virtue of Trusting the Messenger

The Messenger of Allah (peace and blessings of Allah be upon him and his family) said: "The Messenger of Allah (peace and blessings of Allah be upon him and his family) believes in what has been revealed to him from his Lord." It is narrated from the Holy

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Prophet (peace and blessings of Allah be upon him and his family) that he said: "At the end of Surah Al-Baqarah there are verses that are both the Quran, supplication and the pleasure of Allah. It is also narrated from his beloved Abdullah Abbas that he said: "On the night of Mi'raj, when I was taken to heaven, when I reached the highest point, I was given three gifts: the five daily prayers, the end of Surah Al-Baqarah, and forgiveness from my nation for those who did not associate partners with Allah." There are many reports on the virtue of reciting "Amin Al-Rasul." The letters A and L in "Al-Rasul" are a covenant and refer to the Prophet of Islam, whom Allah informs that our Messenger believes in what has been revealed to him from his Lord and there is no doubt about its certainty, and he is immune from the suggestions of the soul and the temptations of Satan.

The blessed verse that was added to Surah Al-Baqarah seems to be a summary and summary of the entire Surah, because the first Surah deals with the principles and branches of religion, including monotheism, resurrection, prayer, zakat, and the rest of the branches, which include all of them, and the first level of faith is the affirmation and faith of the Holy Prophet (peace and blessings of Allaah be upon him and his family), who has an eye-witness and visible faith in what descends directly into his blessed heart and what he sees with his own eyes, from the outer and inner verses, as well as what is revealed to him through the angel carrying the revelation. And the believers, all of them, believe in Allah. After that, Allah confirms the faith of the believers, and the fact that He singled out the faith of the Prophet and then made the faith of the believers dependent on it, is a mystery in it, and perhaps one of its reasons is that the faith of the Prophet of Islam is primarily a matter of witness and certainty, and the faith of the believers does not reach that level of witness, and is for his honor and position.

And after He has explained in detail in the Surah about worship and transactions, rights and policies, and has brought together laws, rulings, principles and foundations for each, He has risen to the position of reminding mankind that the establishment of laws is for your benefit.

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If you do good, it will be for your own benefit, and if you do evil, you have done it to yourselves, and Allah has not burdened you with anything that is beyond your capacity.

And His angels, His books, and His messengers. After that, it describes the believers and their status, indicating that the believers and the converts, without any differences between them, all unanimously confess the status of divinity and confess the ranks of the angels and their ranks and ranks. Another characteristic of the believers is that they believe in all the heavenly books and all the prophets. And confession and belief in all the prophets and divine books is specific to the Islamic faith, but the rest of the sects and people of religions are (believers in some and rejecters of others). The Jews accept Moses (peace be upon him) and deny the rest of the prophets and divine books. The Christians acknowledge Jesus (peace be upon him) and deny the last prophet and the Holy Quran. However, the religion of Islam is the one that encompasses the principles and branches and all the laws and sanctities of the true religions and accepts their laws, especially the Twelver school of thought that even accepts the true caliphs, that is, the twelve Imams, and considers loving those noble ones as obligatory and obligatory. "We do not differentiate between any of His messengers" refers to the state and position of the people of monotheism and faith, who, with the validity of faith and certainty, seem to say that we do not separate or divide between any of the group of prophets sent and we accept all of them as prophets. And they heard and obeyed. Here too, it informs us about the character of the believers, who are the people of faith who said, "We have heard the word of truth and we have believed it and we have obeyed it.

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Forgiveness, our Lord, and to You is the destination. Forgiveness means covering and concealment. Perhaps the intention is that the believers say in the present tense, "O God, we have heard and obeyed Your command, and You cover over our mistakes and errors, because to You is our return and our deeds."

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Allah does not burden a soul except to its capacity. Capacity is the opposite of narrowness and straitness. Allah does not impose a duty on anyone except to the extent of his capacity and strength. Regarding faith and knowledge, everyone should be able to recognize the origin and the resurrection according to the capacity of his intellect and understanding, so that his investigative faith becomes possible, and he should not delve into knowledge beyond the capacity of his understanding and comprehension. Regarding actions, the first condition of the duty is the power over the action, which cannot be fulfilled without the power and ability of the subject of the duty. It is not at all reasonable for someone who is unable to fulfill the duty to be subject to the orders of the Prophet.

From the verses, it is clear that the main thing that is very important in the position of servitude and servitude is faith and submission. After the believers said out of truth, "We have heard the word of truth and obeyed," Allah, the Merciful and Merciful, through His grace and generosity, seems to say, "We have not imposed a difficult and difficult duty on you, but rather, We have imposed duties on you according to your capacity and ability, or even less than that, for your own benefit." For her is what she has earned and for her is what she has earned. Perhaps it is a reference to the easy duties that We have prescribed for you, and what We have commanded is for your benefit, and what We have forbidden is to prevent your harm and deficiency. So whatever good you do, its good will be for you, and whatever evil you do will end up to your detriment. The Holy One of God is Self-sufficient.

If the entire universe of disbelievers were to be gathered around His greatness, they would not sit on the lap of His greatness.

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Our Lord, do not hold us accountable if we forget or commit a sin. This is the language of the believers when they say in a state of need, “Our Lord, do not hold us accountable if we forget a command or commit a sin.” The verse of the poem states that just as an intentional act is subject to retribution, an

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unintentional act that occurs due to forgetfulness or mistake is also a case for retribution, otherwise seeking forgiveness and asking for non-retribution would be out of place. Although forgetfulness and mistake are involuntary matters, in some cases their prerequisites are voluntary. If someone is careful about his actions, he is less likely to forget them, and if he is careful about himself, he is less likely to make mistakes. Therefore, forgetfulness and mistakes often arise from negligence and carelessness, and that is a voluntary act. It is the duty of the perfect believer to seek forgiveness and forgiveness from the Almighty in a language of need.
Our Lord, do not impose
on us a burden as You imposed on those before us. (Asr) comes in the literal sense of weight and heaviness, and some say it means imprisonment, and both meanings are close to each other. And believers also say in a state of supplication and prayer, "Our Lord, do not impose on us heavy and difficult tasks as You imposed on the nations before us."
Perhaps it refers to the obligations that were fixed upon the Children of Israel, as in the news that God prescribed fifty rak'ahs of prayer every day and night for the nation of Prophet Moses (peace be upon him). Their zakat was a quarter of their wealth. When their clothes became impure and could not be purified with water, they had to remove the impurity. They were ordered to pray the entire prayer in the mosque. When there was no water, tayammum with mud was not permissible for them. Whenever they committed a sin, the sign of it would appear on their faces, and in the house where they committed the sin, it would be written on the door of that house that so-and-so committed such and such a sin. This is the opinion of a group of commentators, and their evidence is the statement of God Almighty: "And remove from them their restraint and the fetters that were upon them." Some others state in the meaning of the verse that : "Do not burden us with a sin in which repentance and expiation are necessary."

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It is not, O our Lord, and do not burden us with what we cannot bear. Here, a

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statement has been quoted from the commentators: 1- It is about imposing upon us what we cannot bear, that is, O Lord, do not impose upon us what we cannot bear. However, this statement is not valid because imposing upon us what we cannot bear is fundamentally unreasonable. How is it possible for such an obligation to be issued by the Wise, so that we pray that He may not impose such an obligation on us? 2- The meaning is temptation and the hadith of the soul. 3- The meaning is the overcoming of lust. 4- It is love and affection that arises in the soul beyond its control. And perhaps the absolute meaning is the fates and calamities that are unpleasant and difficult to bear, such as various diseases, loss of wealth and children, and the absolute of something that is beyond our ability. In fact, God teaches us to ask God to make the fates easy for you. And forgive us, forgive us, and have mercy on us. You are our protector, so help us against the disbelieving people. God teaches us through His grace and generosity that we should turn to the needy, the Absolute, in the place of repentance and our mistakes, and ask Him to forgive us for our mistakes and mistakes, and write the pen of forgiveness and mercy on our sins, and help us to gain control and dominance over the disbelieving people. Now the second part of Surah Al-Baqarah, the interpretation of the treasure of knowledge in the sciences of the Quran, has ended, written by the least servant of the servants of the Prophet's family and the smallest of the servants of the Prophet's family, and the smallest of the servants of the disbelievers. He is the first and the last, the apparent and the hidden, and He is the Knower of all things.

May Allah hasten the return of Imam Mahdi aleh salaam, may Allah grant him increasing success to everyone, so that if possible, he can help us in this important matter, God willing.

The value of intellectual and ideological work of al-Ihtejaj – with his chain of transmission, from Imam Hussein (peace be upon him): Whoever takes care of an orphan among us who has been separated from us due to the hardship of our absence, and gives him a share of our knowledge that he has acquired to guide and direct him, God will say to him: "O noble servant who shares his brother's share! I am more deserving of honor than you. My angels! Build for him in

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Paradise a thousand palaces for every letter he has taught, and add to them what he deserves from other blessings."

Tafsir attributed to Imam al-Askari (a.s.): Imam al-Husayn (a.s.) said to a man: "Which do you like more: a man who intends to kill a poor and weak person and you save him from his hand, or a wicked man who intends to mislead a poor and weak believer from among our followers and you open a door [of knowledge] for him so that the poor person will guard himself and silence his enemy with the arguments of Allah the Almighty and break him?"

[Then] he said: "Definitely, to save this poor believer from the hand of that wicked person. Undoubtedly, Allah the Almighty says: "And whoever revives him, it is as if he has revived all mankind"; meaning, whoever revives him and guides him from disbelief to faith, it is as if he has revived all mankind before killing them with sharp swords."

Musnad Zayd: Imam Hussain (a.s.) said: "Whoever calls a person from error to the knowledge of the truth and he responds, he will have a reward like freeing a slave."

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